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Modern Missions in India

A Comprehensive Study of the Apostolate in India and Its Difficulties Past and Present

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by

Rev. Michael A. Mathis, C.S.C.

Volume 4, Number 8

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Rev. Michael A. Mathis, C.S.C.

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Foreword

Although India, Burma and Ceylon are today distinct political entities, yet for centuries they were one, both politically and from the missionary standpoint. Accordingly, they are also treated as one in this study.

Because India is a mission field that goes back to apostolic times and, by its diversified climate, races and religions, is a proving ground for most mission methods, it ought to be a specially interesting region for study.

Our own American stake in the Catholic missions of India is the following: The Missionaries of La Salette, 10 priests; St. Columban Society, 1; Society of the Divine Word, 4; Third Order Regular of St. Francis, 15; Congregation of Holy Cross, 50; Jesuits of the Chicago Province, 66, and of the New Orleans Province, 10; Salesians of Don Bosco, 1 bishop; Franciscan Missionaries of Mary, 12 Sisters; Holy Cross Sisters, 10; Holy Ghost Sisters, 1; Medical Mission Sisters, 22. The total is 191 American missioners.

The difficulty of securing accurate information and statistics for mission work in India during World War II was in part solved by the kind offices of J. Paul Spaeth, Activities Director of the Catholic Students Mission Crusade, St. Paul's Mission Club of St. Mary's Seminary, Techny, Illinois, and the *Bengalese* Staff, Foreign Mission Seminary of Holy Cross, Washington, D. C. I take this occasion to make grateful acknowledgment of this service.

1.

Restoration of Missionary Work in the 19th Century

1. It would be impossible to understand the character of the revival of missionary work in India during the 19th Century without at least some knowledge both of the missions in the preceding centuries and also of the causes for their decline. These historical facts require much more space than the scope of this study permits. However, they may be indicated in the most summary way along with the consideration of the revival of mission work in India.

St. Thomas Christians

2. From the standpoint of time, missionary activity in India goes back to the Apostle, St. Thomas. For this reason his converts and their descendants are called "St. Thomas Christians," or "Syro-Malabar Christians." The latter name is derived from the Syro-Chaldean Rite which they follow, and from Malabar, the southeast coast of India, their native habitat. Except for a few extant evidences of their existence in the preceding centuries, the St. Thomas Christians were practically cut off from Europe until their discovery by the Portuguese at the beginning of the 16th century. Then it was found that their bishops had for some time been supplied by Jacobite Sees of Mesopotamia. This naturally caused doubts as to the orthodoxy of these Christians. This doubt, along with the fact that they followed the Syro-Chaldean Rite, created such a century-old conflict between themselves and the Portuguese missioners that eventually a schism broke out in 1653 when the St. Thomas Christians, not being able to procure a Catholic bishop of their own race and rite, refused

obedience to their Portuguese Archbishop and tried to import another Syro-Jacobite bishop.

3. The restoration of mission work among the St. Thomas Christians then involved first of all the healing of this schism. For this purpose, the Discalced Carmelites of St. Pancratius' Seminary, Rome, were sent to Malabar in 1656. They accomplished this objective so well that up to 1930 the Syro-Malabar Catholics numbered more than half a million. In that year the Carmelite effort was crowned with the submission to Rome of two Jacobite bishops of the Syro-Malankar Rite, along with their flocks. Accordingly, today the St. Thomas Christians number 935,267, organized in the two Archdioceses of Ernakulum and Trivandrum with four suffragan sees, Changanacherry, Kottayam, Trichur and Tiruvella: 1,112 priests, 2,919 nuns, 32 Brothers, 9 seminaries, 125 middle schools, 45 high schools, and 528 primary schools.

4. Besides the Catholics of the Syro-Malabar and the Syro-Malankar Rites, there are Malabar and Malankar Catholics of the Latin Rite. These number 513,489, organized into the Archdiocese of Verapoly, with four suffragan sees, Kottar, Quilon, Vijayapuram and the Diocese of Trivandrum of the Latin Rite. Verapoly, Kottar and Quilon are conducted by a native Archbishop and bishops, with native priests, nuns, etc., whereas, the other two dioceses are still administered by the Carmelites. The total number of their priests is 560, nuns 592 and Brothers 56.

The Padroado Missions and Their Decline

5. In principle the modern missions of India began with the discovery of the new route to India around the Cape of Good Hope by Vasco de Gama in 1498. Although these missioners were not all Portuguese, yet up to 1637 all, including the nationals of other countries (such as the heroic St. Francis Xavier of Spain), went to the field under the patronage of Portugal. This arrangement was by concordat, renewed six times, between that country and the Holy See, and is popularly known as *Padroado,* the Portuguese term for "patronage." By it the King

of Portugal became the principal cooperator with the Pope in the evangelization of the lands discovered and to be discovered by the Portuguese, with obligations to propose and endow bishoprics, to send missioners to the field and to support them in their work.

6. This patronage also conceded to the Portuguese monarch the right to present to the Holy See the names from which the episcopal sees in India were to be filled by the Pope, a privilege that, according to the concordats, was irrevocable except with the consent of Portugal's king. The importance of this concession for the *Padroado* missions lies in this, that when the rulers of Portugal were able and willing to promote the missions, the world witnessed one of the greatest mission achievements in history. Thus from 1500 to 1650 practically every boat from Portugal brought missioners to India. Although the Franciscans came in 1500 and the Dominicans three years later, the opening of permanent missions by the great Orders took place only in the following years: The Franciscans 1517, the Jesuits 1542, the Dominicans 1548, the Augustinians 1572, the Discalced Carmelites 1607, and the Theatines 1640.

7. The general procedure of these Religious Orders was to establish themselves in the principal Portuguese centers, and then work out from there: Goa, Chaul, Thana, Karanja, Bassien, Damaun, Diu, Cochin, Kranganur, Ceylon, Manar and Mylapore. The chief exception was the Augustinians who had a practical monopoly of Bengal of the huge Mylapore Diocese.

8. The number of missioners can be estimated only by random facts, though it seems that the Jesuits were by far the most numerous. In 1568, for example, at St. Paul's College in Goa there were eighty-three members of this Order, and in 1574 Alexander Valignane brought a single group of forty-four Jesuits to India. In 1638 the number of Dominicans in India had increased to 250.

9. From these observations it will be seen that the Franciscans opened up the new missions in India and for twenty years carried most of the burdens. The ever increasing number of

converts is shown by the subdivision of ecclesiastical jurisdiction. The original diocese of Goa (1534) was subdivided by adding the following suffragan sees: Cochin, which included the island of Ceylon, and Angemale (1557), later changed to Kranganur (1600), on the southeastern coast, and Mylapore (1606), which included the whole western seaboard of India from Cape Comorin to Bengal and Burma.

10. Briefly, the *Padroado* missionary effort was great enough to have left a permanent mark on the Catholic Church of India, not only in Portuguese centers but also in larger cities of India whither clusters of *Padroado* and Malabarese Christians migrated and settled as merchants and soldiers. Larger groups also settled on the land, whither they had fled in times of persecution. These *Padroado* missions made the first dent on pagan India since the conversion of the St. Thomas Christians.

11. When, however, Portuguese kings were either unable or unwilling to cooperate in the India apostolate, the missions not only declined, but also gave Portugal occasion to insist on its privilege of naming bishops in that country to the exclusion of bishops and missioners sent by Rome itself to save the mission to the pagans which the Portuguese, after 1680, were unable to undertake. Because Portugal could no longer comply with her obligations of the concordats, the Holy See could no longer recognize the privilege conceded to the Portuguese king of proposing new dioceses and of naming their bishops who now had to be taken from other nations which would also have to supply the missioners and funds required for this enterprise. The results of this conflict, as will be shortly seen, were most unfortunate for the task of conversion in India. From the legal point of view, Father Hull puts it this way: "When a law ceases to promote the end for which it was made and rather produces an opposite effect, that law is cancelled by *Epikeia*. The same with a contract, an arrangement, a concession of power and influence in the Church." Furthermore, from the standpoint of the essential constitution of the Church, the Pope cannot bind himself to an arrangement that prohibits either his right to govern the Church or to discharge his duty of bringing Christianity to non-Christians.

12. Father Hull has summarized this feature of the *Padroado* missions in the following words, "It is a commonplace of history that Portuguese missionary enterprise, which began to evolve in 1510 and reached its climax about 1600, began from that date to decline, and by 1680 had come practically to an end," i.e., the organized work of converting pagans stopped at that time. The reasons were obvious enough. With the declining Portuguese Empire in the East, the recruitment of missioners and the providing of funds necessary for expansion were cut off, and priests, with few exceptions, settled down to care for their flocks in regular parish life. By 1800, out of the 300 religious foreign missioners of the *Padroado,* about 233 were in convents or monasteries of Old Goa; nine were at Damaun; eleven at Diu; and the rest were scattered in ones, twos, or threes in other parts of India (Mylapore, Bengal, Ceylon, etc.. By 1800 there were practically no organized missions to non-Christians.

The First Era of Propaganda Missions (1637–1832)

13. To take up the task of converting India's millions where the *Padroado* missions left off was one of the reasons for the creation of the Sacred Congregation of Propaganda de Fide in 1622.

14. The first missionary bishop assigned to India by the Pope through Propaganda, not through *Padroado,* was the Oratorian, Mattheus de Castro, a Brahmin convert of Goa, educated in Rome, consecrated in 1637, and appointed Vicar Apostolic of the Bijapur. This vicariate developed into the Vicariate of the Great Mogul, which, except for the northern and southeastern parts, became in time the Bombay Vicariate in charge of the Discalced Carmelites from 1720, when the Portuguese clergy were expelled by the British, to 1858 when the Jesuits were placed in charge of the Archdiocese of Bombay and its Suffragan See of Poona.

15. The second Propaganda enterprise was the sending of the Discalced Carmelites to Malabar in 1656 to heal the Jacobite

schism among the St. Thomas Christians. Their achievements have already been noted above under the heading, St. Thomas Christians.

16. The vast northern part of the original Bijapur Vicariate, then commonly known as the Great Mogul, became in time the field of the Capuchins. Although three Italian Capuchins accompanied Mattheus de Castro to India in 1639, French members of the Order had been in Pondicherry and Surat seven years earlier. Yet, northern India, called the Hindustani-Tibet Vicariate after the decline of the Mogul rule, and with Patna as headquarters, became the chief object of their apostolate.

17. The Hindustani-Tibet mission was begun in 1703, when Italian Capuchins were sent by the Pope through Propaganda to open the mission in the forbidden city of Lhasa, Tibet. From 1704 to 1808, thirty bands of Capuchins came out to India, varying in number from two to twelve. From the Hindustani-Tibet missions are derived the present Archdiocese of Agra and the suffragan sees of Allahabad, Lahore, Ajmer, and the Archdiocese of Delhi-Simla, still in charge of the Capuchins from Italy, France, Belgium and England. Their ancient headquarters, Patna, was confided to American Jesuits in 1919. One reason for the steady if slow development of this difficult Capuchin mission was its remoteness from Portuguese territory and from the consequent *Padroado* juridictional friction which hampered the other Propaganda enterprises.

18. During this period another new group of missioners were sent by Propaganda to India, those of the Paris Foreign Mission Seminary, founded in 1663. They began in Pondicherry, the French colony founded by Bishop Pallu in 1674, and spread westward to Malabar. This apostolate was seriously hampered by the ruthless persecution (1784) of the savage Sultan Tippu Sahib of Mysore. In this persecution "over 100,000 faithful forfeited their lives, 40,000 were induced by torture to apostatize, and in one year 30,000 more were delivered to Mohammedans as slaves."

Expulsion of the Jesuits and the French Revolution

19. One of the most baneful thrusts at the declining missions in the *Padroado* jurisdiction was the expulsion from India by Portugal of 207 Portuguese Jesuits in 1759. Then through the expulsion of the Jesuits from France and their suppression by Rome in 1773 even the twenty-two Jesuits who were laboring in non-Portuguese territory could no longer look for recruits and funds from Europe.

20. It was at this time that the missioners of the Paris Foreign Mission Seminary extended themselves heroically to replace the Jesuits in non-Portuguese territory, the Telegu Mission, Madura and Mysore. These fields were so vast the result was that many a mission center had to be abandoned by reason of the fewness of apostles and the lack of funds to sustain them.

21. In the midst of this tragic attempt to replace the Jesuits by the French missioners of the Paris Foreign Mission Seminary, the only remaining source of missionary recruitment on a large scale, there came the French Revolution (1779) and the closing of this seminary. As a result, this society could send only three priests to India from 1777 to 1792, and from 1792 to 1820 not a single priest.

Protestant Political Ascendancy in India

22. Between 1650 and 1838 Portuguese political power was gradually limited to the Island of Goa, and to the fortresses of Diu and Damaun on the west coast of India by British and Dutch arms. This gave the Protestant powers an ascendancy in India which was often used against Catholic missions. The Dutch were the more hostile. After ousting the Portuguese from Tuticorin in 1658, from Mylapore in 1659 and from Cochin in 1660, the Dutch not only expelled Catholic missioners wherever they got political control, but also abetted Christian apostasy and openly favored idolatry. In Ceylon they banished Catholic missioners from 1658 onwards, outlawed Catholic worship and killed hundreds of Christians. Those who survived fled to the mountains, and as late as 1717 they

still had more than 400 churches, which were ministered to by the native Oratorians of Goa. In 1663 the Dutch confiscated the Bishopric of Cochin.

Retrogression of the Church at Home

23. Another basic reason for the general decline of the missions to the pagans in India from their high tide in 1600 to the retrogression of even the care of the faithful in the early quarter of the 19th century is the unhappy state of the Church in the Christian homelands. Dr. Schmidlin points out this fact in the following words:

> Apart from the political developments which led to the waning of . . . Portuguese colonial power and the emergence of the Protestant dominions of England and Holland, the principal causes for the decline of the missions are to be found in the retrogression of the churches at home. As these churches were the base and source of support for the missions, their deterioration inevitably exercised an unfavorable influence on the whole missionary movement. Spiritual maladies and the germs of the disintegration of Christianity at home were chiefly responsible for the serious crippling and hampering of all participation in missionary activities.

24. Finally, it must be admitted that this first effort of Propaganda (1637-1832) to carry out its chief purpose of taking up where *Padroado* had left off in converting India's pagan and Mohammedan millions was a failure. The reason for the failure is also clear. Apart from the constant obstacles presented by the *Padroado* authorities and people to missioners of Propaganda, there were never enough of the latter, nor sufficient funds to do more than organize the spiritual care of India's scattered Catholics, the descendants of converts made by the Portuguese, who had migrated to non-Portuguese territory. This result, however, in itself was a great achievement upon which a new start at conversion of non-Christians could be made.

25. As a prerequisite for a new start in resuming the work of converting India's non-Christian millions where the Portuguese left off, the problem of the *Padroado* had to be faced and solved as far as possible, for it hampered the missionary personnel of the country and rendered the government and direction of missions by the Pope ineffective for the chief task at hand.

26. For almost two hundred years (1637-1831) the policy of the Holy See had been to permit the *Padroado* Archdiocese of Goa with its three Suffragan Sees, Kranganur, Cochin and Mylapore, to function as best they could, whilst, through Propaganda, the Popes created, against the active opposition of Portugal and its missioners, a few new vicariates apostolic either in sections not reached by the *Padroado* clergy or in regions, like Bombay and Salsette, from which Portuguese priests had been expelled by the British. The temporary character of this policy did not solve the *Padroado* versus Propaganda conflict, nor did it establish organized mission works to the pagans and Mohammedans such as the Portuguese missioners conducted up to 1680. Accordingly, Pope Gregory XVI, who had been prefect of the Sacred Congregation of Propaganda de Fide before his elevation to the Papacy (1831), prepared and executed a plan to solve this difficult problem even if it meant that a schism would be added to the prostrate Church of India.

27. Doctor Schmidlin has described the Pope's first action in the following words:

> Inasmuch as Portugal had always clung obstinately to her rights of patronage, while utterly failing to fulfil her corresponding obligations to support or even to man with clergy the churches and missions, Gregory XVI submitted to the Portuguese Crown the alternative of meeting these obligations or of renouncing its claims, and on its refusal proceeded on his own initiative to complete the ecclesiastical organization of India by the erection of vicariates apostolic (*Catholic Mission History,* page 595).

28. For the first two vicariates thus created (Madras 1832 and Bengal 1834), Gregory XVI appointed two Irish vicars apostolic. Incidentally, the part played by Catholic Ireland for the restoration of missions in India is an almost forgotten chapter whose missionary import demands recording, for it was largely through her sons that not only the first steps in the resurgence of mission work were made, but also many of the Religious communities and missionary societies were brought to India in the sequel.

29. In 1836 an Oratorian of Goa, one of that brave band of native priests that, under God, preserved the Church in Ceylon during the Dutch persecution, was appointed Vicar Apostolic of the new Vicariate Apostolic of Ceylon. The same year a priest of the Paris Foreign Mission Seminary was appointed Vicar Apostolic of the Coromandel Vicariate, which had already been created in 1778 under the title of Pondicherry, but now it embraced the whole eastern portion of the *Padroado* Diocese of Cochin and also the southern portion of Mylapore. The Madras Vicariate included approximately the Madras portion of the *Padroado* Diocese of Mylapore, with Nagpur, Hyderabad, and Raichur of the Vicariate of the Great Mogul. The Bengal Vicariate included East and West Bengal and covered the remaining northern portion of the *Padroado* Diocese of Mylapore. Also the same year the Pope sent the restored Jesuits to their old field in Madura.

30. By these dispositions the Holy See for the first time created new ecclesiastical jurisdictions within the three *Padroado* suffragan sees of Goa, but not within that of the Archdiocese itself. This action was immediately followed by a protest from Portugal which severed diplomatic relations with the Holy See in 1832, expelled the Religious Orders from the homeland in 1834, confiscating their property, and in 1835 suppressed Religious and military Orders in the India missions. In 1838 Gregory XVI, through the now famous Brief *Multa Praeclare*, firmly insisted on his right of governing the Church in India and paternally exhorted all Catholics to obey the vicars apostolic appointed by him as alone having jurisdiction within their respective territories.

31. The result was a schism which was not formally ended until the creation of the Indian hierarchy by Pope Leo XIII in 1886.

32. Despite this schism and all the other almost insuperable obstacles, the plan of Gregory XVI for the restoration of mission work to the pagans went forward from its inauguration in 1832 until his death in 1846. However, notwithstanding the constantly increasing number of new vicariates, manned by an ever growing body of missioners—secular priests from Ireland and members of various Religious communities and missionary societies from Europe—the task of caring for the descendants of the *Padroado* converts was so great that only in the last quarter of the century could organized efforts be made in the mission *ad paganos*.

Recruitment of Personnel for the Development of the New Start

33. An idea of the number and character of missionary reinforcements sent to India from this renewal of mission work in India to the present time can be gathered from a rapid survey of the arrival of new contingents and their assignment to a constantly growing number of new ecclesiastical territories.

34. The Missionaries of St. Francis de Sales of Annecy came to assist at Nagpur in 1845. In 1847 the Oblates of Mary Immaculate arrived at Jafna, Ceylon. The following year the Missionaries of St. Francis de Sales of Annecy were placed in charge of the Nagpur Vicariate. In 1853 the Congregation of Holy Cross took over the Vicariate of East Bengal. The Jesuits from Germany, Switzerland and Luxembourg came to Bombay in 1854 to assist the Capuchin Vicar Apostolic, Dr. Hartmann. The same year the first contingent from the Milan Foreign Mission Seminary was placed in charge of the Hyderabad Vicariate. The following year the missionaries of St. Francis de Sales of Annecy extended their charge to the Vicariate of Vizagapatam, and in the same year a second contingent from the Milan Foreign Mission Seminary went to Krishnagar, Bengal, whilst the Benedictines of St. Sylvester took over the Vicariate of Kandy, Ceylon.

35. In 1858 the Bombay Vicariate was divided into two vicariates (Bombay and Poona) and both placed under the care of the German, Swiss and Luxembourg Jesuits, whilst the Capuchin Dr. Hartmann, one of the most distinguished prelates of India missions, was returned to his former position as Vicar Apostolic of Patna. In 1859 Belgian Jesuits relieved their English and Irish confreres of Western Bengal, with Calcutta as the vicariate. Seven years later, in 1886, the Milan Foreign Mission Seminary was given the Prefecture Apostolic of Eastern Burma. In 1870 the Foreign Mission Society of Paris was entrusted with the two Vicariates of North and South Burma. In 1875 the first Mill Hill missionaries came to Madras. In 1876 the Benedictines of Monte Casino replaced temporarily the Congregation of Holy Cross in East Bengal. In 1879 Italian Jesuits took over the large Vicariate of Mangalore in South Kanara. In 1883 the Foreign Mission Society of Paris began the Mission of Sikkim in Bengal.

36. The hierarchy was established in India in 1886. The huge Capuchin field in the north was subdivided into four dioceses: Agra (Italian Capuchins), Allahabad (Italian Capuchins), Ajmer (French Capuchins), and Lahore (Belgian Capuchins). Likewise the southern field of activity for the Foreign Missions of Paris was divided into the following dioceses: Pondicherry, Coimbatore, Mysore and Kumbakonam. At the same time most of the other existing vicariates were raised to the rank of dioceses.

37. In 1887 Mill Hill was placed in charge of the newly created Prefecture Apostolic of Kafristan and Kashmir. The next year the Congregation of Holy Cross returned to Dacca. In 1889 the Salvatorians took over the Vicariate of Assam, and the following year Portuguese Jesuits came to Goa for special work. Five years later, in 1895, a new contingent of Belgian Jesuits was entrusted with the Diocese of Galle, Ceylon, whilst the French Jesuits took charge of the Diocese of Trincomalee, Ceylon. In 1896 another group of Belgian Jesuits founded the Papal Seminary at Kandy, Ceylon, for all India. Ten years later the Salesians of Don Bosco came to India to assist in the

Diocese of Mylapore. In 1910 English Capuchins took over the Archdiocese of Simla.

38. During the war period, from 1914 to 1922, important changes had to be made to provide for jurisdictions in charge of German missioners who were forced to leave the field. The flourishing Salvatorian mission of Assam had to be abandoned, and the German Jesuits from Bombay and Poona were also repatriated. Jesuits from other dioceses, with newly arrived English and American contingents, assisted in these fields until Spanish Jesuits were finally placed in charge of Bombay about 1920, and until the Salesians of Don Bosco took over Assam in 1921. The same year American Jesuits were entrusted with the newly created Diocese of Patna.

39. In 1923 the Dioceses of Trichinopoly and Mangalore were subdivided: the French Jesuits kept Trichinopoly and native priests took over the new Diocese of Tuticorin, whilst Mangalore was given to native priests and the Italian Jesuits were placed in charge of the new Diocese of Calicut. In 1925 the German Jesuits returned to Poona. The Dacca Diocese was divided in 1927, the American Province of the Congregation of Holy Cross retaining Dacca, whereas Chittagong was confided to the Canadian Province of the same Congregation, whilst the eastern part of the Vicariate of North Burma was made the Prefecture Apostolic of Kengtung and entrusted to the Pontifical Institute of Sts. Peter and Paul and of Ambrose and Charles for Foreign Missions. In 1928 the Archdiocese of Madras was subdivided, the Mill Hill missioners being given Nellore and the Salesians of Don Bosco, Madras. The same year Calcutta was subdivided, the Belgian Jesuits manning both the Archdiocese of Calcutta and the new Diocese of Ranchi. Also in this year the Spanish Vincentians who had first come to India in 1922 were entrusted with the new Diocese of Cuttack. The following year the English and Irish Franciscans who had also come to India some time previously were given the new Diocese of Bellary.

40. In 1931 the Kumbakonam Diocese was divided into Kumbakonam, which was turned over to native secular priests, and the Diocese of Salem which was retained by the Foreign

Missions of Paris. The same year two new dioceses were formed in the Carmelite Province of Verapoly, Vijayapuram, which was manned by the Spanish Carmelites, and Kottar which was turned over to the native secular clergy. In 1932 from the Diocese of Quilon a new diocese, Trivandrum, was formed. The Italian Carmelite Province of Lombardy has charge of Quilon and the new diocese is entrusted to the Belgian Sons of St. Teresa. The same year the Premonstratensians took over Jubbulpur from the Nagpur Diocese and in 1933 Indore was constituted a Prefecture Apostolic from the Dioceses of Ajmer, Allahabad and Nagpur. This prefecture was assigned to the Society of the Divine Word, and Father Janser, the American S. V. D. provincial, was named Prefect Apostolic.

41. The Prefecture Apostolic of Assam was made a diocese in 1935, with Shillong as the See and the Salesians of Don Bosco remaining in charge. The following year the northern section of the Vicariate Apostolic of North Burma was taken to form the new Prefecture Apostolic of Bhamo and confided to St. Columban's Foreign Mission Society. In 1937 the Missionary Fathers of La Sallette took over Arakan, West Burma, from the Holy Cross Fathers of Chittagong, Bengal, and it became the Prefecture Apostolic of Arakan; and the same year the Archdiocese of Simla, with territory from the Archdiocese of Agra, became the Archdiocese of Dehli-Simla; and the Mission of Cuttack was also erected into a diocese. In 1938 Quilon, in charge of the Discalced Carmelites, was dismembered by erecting from a part of its territory the Diocese of Trivandrum of the Latin Rite, the native secular clergy being entrusted with Quilon, and the Sons of St. Teresa taking over the new diocese. The same year Trichinopoly was divided and, with parts of its territory, the Diocese of Madura was erected, the French Jesuits being given the new diocese, and the native priests, the mother diocese.

42. Five more ecclesiastical divisions were made in 1940: from the Diocese of Lahore, the Prefecture Apostolic of Multan was formed and given to the Italian Dominicans who, with their bishop, were interned during parts of World War II. All, however, save their bishop, are back in their Mission since 1944; the new Diocese of Guntur was taken from territory of the Nellore

Diocese, and Bangalore, from Mysore, and both given to the native clergy to administer; the new Capuchin Diocese of Lucknow was made from territories of both the Archdiocese of Agra and the Diocese of Allahabad, and entrusted to the Italian Capuchins of Bologna; and the Prefecture Apostolic of Jhansi was erected from territory of the Diocese of Allahabad and turned over to the Capuchins of Malta; and Allahabad, now known as the Diocese of Allahabad and Benares, was confided to the Capuchins of Canada.

43. About this time also Karachi, formerly of the Archdiocese of Bombay, was erected into a new ecclesiastical jurisdiction, as well as the Diocese of Chilaw in Ceylon. Karachi is administered by the Franciscans from Holland.

Present Status of Catholic Missions in India, Burma and Ceylon

44. Due to the war, it has been very difficult to procure statistics from India, Burma and Ceylon. The latest returns from Burma are of 1940. There are three Vicariates Apostolic, North Burma, Toungoo and South Burma, and three Prefectures Apostolic, Kengtung, Bhamo and Arakan. The Catholic population in 1940 was 139,832. The 1941 census for Ceylon recorded 445,698 Catholics, organized into six ecclesiastical jurisdictions, the Archdiocese of Colombo and the Dioceses of Jaffna, Kandy, Trincomalie, Galle and Chilaw.

45. Fortunately *The Examiner,* a Catholic weekly of Bombay, in its issue of December 15, 1945, has given us the latest list of ecclesiastical jurisdictions in India proper (i.e., not including Burma and Ceylon) and, for each of them, the total population, the number of Catholics in 1939 and in 1945, and the number of priests, nuns and Brothers. This table will follow. Since, however, these statistics do not include those for lay catechists and schools, the Jesuit Father Houpert's are here given for the year 1941: catechists 4,148; seminaries 63; high schools 304; middle schools 435; elementary schools 4,993; hospitals 53; orphanages 277, and industrial schools 146.

The Examiner's Statistics for India Proper—December 15, 1946

Ecclesiastical Unit	*Population Millions*	*Catholics 1939*	*1945*	*Priests*	*Nuns*	*Brothers*
Agra	16½	11,284	16,000	48	62	22
Ahmedabad	8	18,871	23,135	25	32	9
Ajmer	13½	5,760	7,100	46	209	15
Allahabad	20	—	7,841	38	94	10
Bangalore	4	53,547	67,780	83	364	—
Bellary	4	3,471	6,262	12	78	—
Bezwada	3½	36,110	45,000	30	48	—
Bombay	9½	140,712	173,000	229	200	35
Calcutta	30	63,162	73,695	148	273	79
Calicut	—	12,594	28,000	49	168	11
Changanacherry	2	321,279	384,455	466	1,115	24
Chittagong	12	10,945	11,000	25	90	17
Cochin	—	158,713	170,445	96	162	10
Coimbatore	2½	37,508	42,100	45	258	4
Cuttack	3½	8,440	10,300	22	22	2
Dacca	13	25,944	32,000	46	93	12
Delhi-Simla	5½	—	10,000	24	76	9
Dinajpur	9½	—	32,000	17	17	4
Ernakulam	—	220,280	240,050	199	709	—
Goa	3	355,880	480,000	650	161	40
Guntur	2½	—	34,000	38	90	—
Hyderabad	7	33,320	38,752	47	200	8
Indore	6	14,952	15,000	34	63	9
Jhansi	2½	1,125	3,098	15	14	25
Jubbulpore	6½	4,488	6,958	21	59	4
Kafristan	—	—	11,421	27	90	7
Karachi	5½	—	17,025	34	79	7
Kottar	½	136,388	131,587	64	121	24
Kottayam	—	—	45,000	90	135	—
Krishnagar	8	—	32,000*	16	50	8
Kumbakonam	½	91,118	99,625	70	213	—
Lahore	13	41,982	60,413	39	114	6
Lucknow	9	—	4,840	18	58	16
Madras	4½	79,005	85,371	77	256	17
Madura	4½	165,000	175,000	161	425	100
Mangalore	1½	139,119	162,711	191	508	48
Multan	6½	22,766	28,000	13	26	—
Mylapore	—	111,907	113,320	104	350	5
Mysore	4	—	52,900	63	203	26

* Omitted in the Examiner's report.

Ecclesiastical Unit	*Population Millions*	*Catholics 1939*	*1945*	*Priests*	*Nuns*	*Brothers*
Nagpur	16½	27,831	30,800	50	178	6
Nellore	4½	17,016	20,000	38	45	—
Patna	30	21,240	28,424	74	135	—
Pondicherry	3	118,964	133,000	100	393	8
Poona	—	35,551	39,545	58	60	6
Quilon	1¾	—	92,408	69	116	14
Ranchi	7	275,456	316,455	155	211	11
Salem	2½	27,870	34,000	39	106	13
Shillong	11	—	70,000	32	42	20
Sikkim	—	1,058	1,300	13	14	—
Tiruvella	—	6,577	12,776	64	26	—
Trichinopoly	1½	99,000	106,100	52	470	—
Trichur	1	169,096	221,791	223	900	—
Trivandrum (L)	¾	98,105	119,158	53	91	—
Trivandrum (S.M.)	—	26,030	31,204	70	34	8
Tuticorin	1½	95,800	110,000	68	153	18
Verapoly	1	116,058	121,602	132	231	17
Vijayapuram	2	41,551	48,730	42	33	1
Vizagapatam	7	29,543	27,809	66	115	—

Present Total of Catholics in India	4,538,407
" " " Priests " "	4,818
" " " Nuns " "	10,638
" " " Brothers " "	736

Latest Papal Arrangements for Jurisdiction and Results

46. The difficulties between the *Padroado* and Propaganda missioners, where the two jurisdictions overlapped, caused many conflicts. As noted above, settlement was arrived at in 1886 when the Indian hierarchy was established. The two jurisdictions were limited within more definite boundaries. The Archbishop of Goa was made Patriarch of the East Indies, with the Suffragan Sees of Cochin, Mylapore, and Damaun. A series of isolated mission centers in southern India and in Bengal were attached to the Diocese of Mylapore.

47. The subsequent difficulties were solved during the administration of our first American Delegate Apostolic to India, His Eminence, Cardinal Edward J. Mooney. Through it two concordats were drawn up between the Holy See and the Re-

public of Portugal (1928-1929) and two apostolic letters sent by His Holiness to India (May 1, 1929 and July 3, 1930). The Diocese of Damaun was suppressed and all of it added to the Archdiocese of Bombay, excepting the districts of Damaun and Diu which became part of the Archdiocese of Goa and Damaun; and the Diocese of Mylapore ceded its isolated missions in the Archdioceses of Madras and Calcutta and in the Dioceses of Chittagong, Dacca, Tuticorin and Trichinopoly to the jurisdiction of the respective bishops in whose territory these missions lay, whilst the Diocese of Mylapore acquired certain missions in the Dioceses of Tuticorin, Trichinopoly, Kumbakonam and in the Archdiocese of Madras. At the same time the landed estates belonging to the Portuguese in the Diocese of Dacca continued to be the property of the Mylapore Diocese, provision, however, being made from these estates for the upkeep of the missions taken over by the Bishop of Dacca.

48. With the exception of the Syro-Malabar and the Syro-Malankar Provinces, which are administered by the Sacred Congregation of the Oriental Church, and the *Padroado* dioceses which are conducted by the Sacred Congregation of Extraordinary Ecclesiastical Affairs, all the other dioceses, vicariates, and prefectures apostolic and missions are administered by the Sacred Congregation of Propaganda. The benefit of these ecclesiastical arrangements may be judged from the results of the past sixty years. These years have been more productive of conversions than the previous three hundred and fifty. From a total of 1,310,000 Catholics distributed into twenty-four ecclesiastical units (archdioceses, dioceses, vicariates and prefectures apostolic) throughout India, Burma and Ceylon in 1871, the Church grew to 3,650,945 Catholics in fifty-seven ecclesiastical units by 1932, and to 5,133,937 Catholics in seventy ecclesiastical units by 1945.

49. Finally, it must be stated that the converts from non-Christians in India during this latest and most productive period have come almost exclusively from the aboriginal tribes and from the outcastes of Hinduism, whereas the great masses of Hindu-

stan's characteristically cultural religions (Hinduism, Mohammedanism, Sikkism, Jainism, Buddhism, etc.) have as yet hardly been touched.

50. By this statement I do not wish to overlook or minimize the individual or organized efforts that have been made to reach the adherents of India's cultural religions. Individual efforts toward this end have been made all along, and, among recent organized workers, the Belgian Jesuits of Calcutta and the French Jesuits formerly of Trichinoply are specially noteworthy. Neither do I criticize adversely the past concentration on India's non-cultural religions, because very good reasons and sometimes necessity have demanded it. The fact, however, that we have hardly touched the Hindus and the Mohammedans of this land shows how precious those efforts to reach them really are. I shall treat this subject in so far as caste is concerned in Part III of this study.

2.

Mission Activities and Their Cultural Implications

51. "The word culture," according to Archbishop Gröber in his well-known *Handbook for Religious Questions of the Day* (German), "is derived from the Latin term 'colere,' to cultivate. Hence, by culture is understood the cultivation, development and refinement of those worthwhile, natural aptitudes of human nature as a balanced whole. The different spheres of culture are only special aspects and directions of the unfolding of the one culture or of developed and civilized humanity—the intellectual, the esthetic, the moral, the economical, the social, the political and religious culture.

52. "The characteristically humanizing efforts of man are founded on God's words: 'Let us make man to Our image and likeness. . . . Increase and multiply and fill the earth and subdue it' (Genesis 1, 26, 28). Religion shows culture-values as revelation and as a reflection of divine ideas and of perfection. The true Christian is therefore the noble man, and genuine Christianity is at one and the same time the flowering of the human race."

53. As Catholics, then, we cannot accept true culture as separated from God, such as the enemies of Christianity have tried to do since the Renaissance and the so-called enlightenment of the 19th century. By reason then of the intimate and necessary connection between genuine Christianity and true culture it is readily understood why missioners have always been civilizers. The cultural efforts made by them in India and the problems involved in the non-Christian cultures of that land will now be briefly treated.

54. The intellectual and moral training by missioners is called mission education. Until the revival of mission work in India in the 19th century, the intellectual and moral training of converts in that country was not so well organized as the catechumenate of Christian antiquity, or as the mission schools of our day, or as a combination of both. The discipline of the ancient catechumenate demanded a gradual introduction to the truths and practices of Christian life, limiting the revelation of new truths and participation in the liturgy to the mastery of doctrine and above all to conformity of life with Catholic precepts. Catechumens often remained in this status for years.

55. The extant catechetical instructions of the Fathers show how thorough and practical this formal training was; and the vigil-preparation for the Mass of Sundays and greater feasts must have been very instructive and inspiring because within a year catechumens heard not only most of the Sacred Scripture, but also its practical application to Christian life through the interpretation of the Fathers.

56. Although lay participation in Matins, a substitute in time for the nocturnal vigils of old, has long since disappeared, the other disciplines of the catechumenate have been revived in our day by the White Fathers in Africa, and the Holy See has made it obligatory for certain missions of that continent.

57. Mission schools, however, of all kinds, primary schools in villages, town and cities, high schools, colleges, catechumenates, catechist schools, preparatory and theological seminaries and normal schools are the chosen means for the cultivation of this intellectual and moral life in our day. The cultural value is great, first of all for the training of Catholics in the knowledge and practice of their Faith, and secondly, as an indirect means of preparing the way for the conversion of non-Christian youths who are thus taught true culture before their young minds and hearts have become well nigh permanently warped by false cultures.

58. Doctor Schmidlin has summarized the practicability of mission schools in reaching these intellectual and moral ends in the following words:

> With the help of the schools, the missions create in the minds and hearts of their Christian and non-Christian objects the preliminary conditions for the understanding and acceptance of Christian doctrine and morals; through the schools, they form the future generation and their future community, or in other words, lay the foundation for their whole work. For their social task also, the missions need the schools as a medium of national Christianization, as educators of the Christian communities, as training institutes for their native auxiliaries, to permeate a whole nation with the spirit of Christianity and establish a self-contained, native, and self-propagating Church. Finally, the schools are required to assist the missions in accomplishing their cultural object, by raising their individual and social objects to a cultural level corresponding to the religious standard of Christianity and linked psychologically with it. The schools thus occupy the first place among the indirect missionary means, but they also belong to the direct means in so far as they may lead directly to the Gospel and produce collective movements towards Christianity.

59. At present Catholics conduct in India 4,993 primary schools, 304 high schools, 435 middle schools, and 146 industrial schools and 63 preparatory and theological seminaries.

60. These results represent a tremendous effort over many years. Despite the fact that the first ventures in formal education by missioners was for the purpose of training native priests, it was soon seen that this objective demanded preparatory training, particularly colleges, high schools and even primary schools. Müllbauer in his classic history of this period, *History of Catholic Missions in East India* from 1498 to 1750 (German), page 92, shows that elementary schools existed at least in 1596, whereas the Jesuit practice of establishing colleges alongside of theological seminaries is a well-known custom from 1550 onwards.

61. As I shall treat of theological seminaries in Part III, I shall here point out only some of the motives for mission schools of all kinds as given in the instructions of Propaganda. As early as 1659 this sacred congregation "urged vicars apostolic to interest themselves in the establishment of schools and the free instruction of the pupils, so that Catholics might not be required to entrust their children to unbelievers for education" (Collect. I, n. 135).* To insure such results, especially for candidates for the priesthood, Propaganda later established and maintained secondary schools in various parts of the world, as is evident from the instruction of 1780, giving the conditions for such aid (Ibid. I, n. 544). In 1861 the sacred congregation asked reports showing the number of Catholic and non-Catholic schools and pupils in the various mission jurisdictions. In 1845 vicars apostolic were urged to open schools for religious and secular training of youth, since "this is the most effective, conceivable means for promoting the advancement, stability and glory of the Faith" (Ibid. 1002, n. 8).

62. Although there were other directions given by Propaganda on this subject, it will suffice to quote Doctor Schmidlin's summary of the instructions of 1869 to the vicars apostolic of India:

> Since according to the episcopal reports, one of the chief means of the Protestants for spreading their errors, was the boys' and girls' schools they had opened in all the cities of India, the vicars apostolic must direct all their energy and efforts towards providing for the education of boys and girls by establishing schools elsewhere, and that consequently the insufficient number of male schools (European and mixed, as well as native) must be increased at least to the point where they might serve as preparatory schools for the seminaries, while the previously greatly neglected female schools must also be kept in mind, particularly for the natives and that, furthermore, with regard to the attendance of pagan and Protestant boys at the Catholic schools, the Instruction

* These and subsequent quotations of Propaganda's instructions on mission schools are taken from Dr. Schmidlin's *Catholic Mission Theory*, pp. 407-408.

of April 25, 1868, was to continue in force (Ibid., n. 1329), that Catholic children were to be restrained from attending the secular state schools and that instruction in the Catholic schools was to be brought to the same level as in these institutions; and finally, that the state subsidies for private schools might be accepted in so far as the accompanying conditions were not contrary to the Catholic faith and good morals (Collect. II, n. 35-37).

Esthetics

63. Perhaps the most important esthetical culture on the mission fields is the sacred liturgy. Although this is not the most important function of liturgy, yet, since the public celebration of feasts "influences the heart as well as the mind and thus grips the whole man," according to Pope Pius XI (*Encyclical Letter on the Feast of the Kingship of Christ*), there are special reasons why the cultivation of the sacred liturgy on foreign missions has proved so worthwhile to foster the true Christian spirit.

64. In the field of music, for example, Father Theodor Rühl, S.V.D. has written a scholarly article in our most distinguished Catholic periodical for mission science (*Zeitchrift für Missionswissenschaft,* Vol. XVII, pp. 113-135) to show that both from the standpoints of tone-systems and rhythm, our traditional Gregorian Chant can not only be sung in all foreign mission countries, but is also appreciated generally more than in our own Christian homelands. On the other hand, our popular Catholic hymns are difficult and sometimes impossible to be sung on foreign missions, and are always boresome to ears and tongues of those exotic lands. This is particularly so in India whose traditional music and song is religious, and in many respects, particularly rhythm, has similarities with Plain Chant.

65. Furthermore, the foreign mission is the Eldorado of the liturgy proper, for natives of such countries, not being preoccupied with the multiplicity of distractions of our homelands, have sufficient time to appreciate the teaching value and the spiritual beauty of liturgical texts, based as they are primarily

on the Sacred Scriptures and upon their symbolical application to practical life.

66. Also, with the annual groups of converts, the Masses of Lent, originally written for the instruction and gradual preparation of catechumens for baptism on the Vigil of Easter, and the Masses of Easter and Easter Week, which were composed for the newly baptized, and even their custom of wearing white-flowing garments in India approximate the very conditions under which this liturgy was originally created.

67. Finally, with the convert's pre-Christian habit of learning prayers and ritual for even the most insignificant details of life, such as the daily bath in the river, it is comparatively easy to secure participation of the faithful in the sacred liturgy.

68. As many of our soldiers, returning from the Orient in World War II, have testified, native Catholics in these lands are very edifying at Mass and Benediction, and generally take a more active part in the liturgy than we do at home. Admirable as this is, however, much more could be done if in our Christian homelands we had a deeper liturgical life and were thus able to send to foreign missions apostles who could take even greater advantage than heretofore of the unique opportunity the native appreciation of the sacred liturgy offers for a deepening of the true Christian spirit. In fact, Pius X calls the liturgy the necessary and indispensable font of that spirit.

Economics—The Corporal Works of Mercy

69. The special importance of economic culture today even in foreign missions arises out of the necessity to combat the false thesis of Marxism, given worldwide circulation, that all spiritual culture is the product of man's economics. Archbishop Gröber characterizes this thesis as the most hostile teaching against true culture the world has ever heard, and that this is ultimately due to the loss of the connection between culture and religion. The Catholic Church, on the contrary, has never left any doubt about the fact that the cultivation of the soul in the midst of the struggle to live comes first, as our Lord Himself said, "For

what doth it profit a man, if he gain the whole world and suffer the loss of his soul? Or what exchange shall a man give for his soul?" (Matthew 16: 28). Consequently, our Catholic doctrine demands of foreign missioners today more than ever to keep clear the supernatural motive in their many corporal works of mercy and thus to free them in the minds of recipients from the contamination of Bolshevistic motivation.

70. Doctor Schmidlin shows why the corporal works of mercy are valuable means for both conversion of non-Christians and for the strengthening of converts in the Faith:

> Through works of Christian mercy unbelievers are given a practical and concrete lesson in Christianity, and are convinced of its excellence, are touched in heart and soul, and are favorably disposed towards conversion while many prejudices are banished from their minds; and likewise, Christians are confirmed in the faith (*Catholic Mission Theory*, p. 436).

71. Besides the individual practice of the corporal works of mercy to Christians and non-Christians alike, especially in times of famine and epidemics, on the part of both missioners and their flocks, some of these charities have also been organized in time into the following institutions: orphanages, asylums for the aged, medical care, industrial schools, agriculture and cattle raising, cooperatives, insurance, loan offices and legal protection.

Orphanages

72. The poverty of the Indian masses is so great that, despite their patriarchal family system which has its own way of absorbing orphans, there remains the direst need for the care of such children, especially those orphaned by famine and epidemics. Accordingly, besides the vast care of poor families, which of course include orphans, practically every diocese and vicariate has at least one orphanage for boys and another for girls. Usually they have more. There are approximately 277 Catholic orphanages in India.

73. Besides being a necessary work of charity, orphanages, as Rome has often indicated, are institutions where a more

complete religious training can be given than is ordinary possible in other schools. Their value, however, as a means of converting others has often been debated in India. Some missioners prefer the simple and less expensive boarding school in as many mission centers as possible where the children can be in more frequent contact with their relatives, and thus exercise some positive missionary influence.

Asylums for the Aged

74. Like the orphaned child, the aged poor are often utterly dependent on outside help merely to live. Hence, charity demands that every mission jurisdiction establish such institutional provision for them as is possible. This they do with the happiest results.

75. At least in India's four largest cities, the Little Sisters of the Poor have their usually flourishing establishments. The spiritual rewards here as elsewhere are more obvious, both directly among the aged poor and also among the rich natives from whom the Sisters beg support for their charges as at home. The spectacle of white women begging in India for India's poor is so unusual that at first the Sisters often meet with rebuffs. The patience with which they accept such treatment has converted many a rich native not only to support liberally these institutions, but also to receive the grace of Baptism.

Medical Missions

76. In imitation of our Blessed Saviour in His care of the sick and the diseased during His visible sojourn on earth, the Christian missioner has a special place in his heart for the suffering and disabled members of Christ's Mystical Body. According to Dr. Heinrich Schumacher, the distinguished Scripture scholar, the recent emphasis on the medical apostolate is simply "the rediscovery of the original Christian mission method."

77. This recent emphasis has been on the professional side of this apostolate, illustrated by the foundation of the Medical Mission Institute of Würsburg, Germany, in 1922, and the

Society of Catholic Medical Missionaries at Washington, D. C., in 1925. The purpose of the former institute is to educate lay men and women as missionary doctors; whereas, the latter is a Religious community of women whose members are trained either professionally for branches of the medical or nursing profession, or for the other work required for community life and this apostolate. This society, the practical realization of the visions and hopes of the two Scotch converts, Dr. Agnes McLaren (died 1913) and Dr. Margaret Lamont (died 1931), is thus indirectly indebted to non-Catholic initiative.

78. Although Protestants have sixty times as many doctors (including men and women, foreign and native) in India as Catholics, it would not be proper to give the impression that our Catholic missioners have done next to nothing for the relief of the sick. Admitting that from the professional standpoint our contribution has so far been small, there has, nevertheless, been a widespread and relatively effective care of the sick altogether out of proportion to the professional qualifications of our missioners; practically speaking every priest, Brother and Sister and often the native lay catechist ministers to the sick according to his or her ability and means, as, for example, administering specifics for malaria or other tropical diseases, which can readily be done by non-professionals. The erection of 692 hospitals, 1,851 dispensaries, and 81 leper asylums in foreign missions throughout the world, largely by non-professionals, and their medical care by a hired lay staff, show what wonders have been accomplished by Catholic missioners, especially Sisters, in spite of their professional shortcomings as a group.

79. Though cognizant of the lack of a proportionate number of Catholic missioners professionally trained for medical mission work, we must not pass over in silence the reason for this fact. It is due largely to an ecclesiastical prohibition since 1187, against clerics and Religious studying or practicing medicine without a Papal indult.

80. The recent instruction, however, of the Sacred Congregation of Propaganda de Fide of February 11, 1936, urges

not only the foundation of sisterhoods which prepare their subjects both spiritually and professionally for the medical mission apostolate, but also a similar training of some Sisters in communities which are not founded for this purpose but are already on the mission fields. This directive should remove any doubt the public may still have regarding the propriety of Sisters doing professional medical work on the missions.

Industrial Schools, Agriculture and Cattle Raising

81. Although every diocese has its industrial schools (few have agricultural institutions), perhaps none are better organized technically, religiously and from a missionary standpoint than those conducted by the Salesians of Don Bosco. The reason is obvious enough. Their saintly founder has made a highly successful specialty of industrial and agricultural schools for boys, which his sons have developed wherever they labor in the Lord's vineyard.

82. These schools are so flexible in their program that they meet the local conditions of the people as well as the industrial and agricultural opportunities of the locality—from the carefree aboriginals of the jungles to the literate boys of the city.

83. The training usually covers a period of from five to six years in both theory and practice. Along with the technical program there goes a religious formation that is centered on practical Christian life as manifested in the devout celebration of feasts, the attendance at Mass and the frequent reception of the sacraments.

84. Such boys can make a good livelihood, upon graduation, and their material and spiritual superiority over their native surroundings demand respect and sometimes result in conversions to the Faith which they preach by their unobtrusive lives.

85. The missionary value of such schools is illustrated by the Industrial Schools of Shillong. While Archbishop Matthias of Madras was Prefect Apostolic of Assam, the Maharaja of

Manipur visited Shillong. As Manipur, like Bhutan, Nepal, Tibet and Afghanistan allows no missionary activity, Monsignor Matthias took occasion of the Maharaja's visit to ask whether he might hope some day to send missioners to Manipur. "No!" was the emphatic and frank reply. "But if you wish to open a technical school, like the one you have here in Shillong, for my people, you will be welcome."

Cooperatives, Loan and Legal Officers

86. "In 1904 the Government introduced a cooperative movement in India, and 124,237 rural credit societies exist today" (*The National Geographic Magazine,* April, 1946, p. 467). In 1910 one of the first and perhaps the best organized cooperative movements in Catholic missions was launched under the name of "The Choto Nagpur Cooperative Credit Society." Its story will give an insight into not only its work but also that of the many other cooperatives in the other missions of India.

87. In both the Government and the mission cooperatives the bank is the heart of the society. But the Catholic differs from the Government Bank. In the latter each village is a registered society and runs its own affairs independently of the other villages which are affiliated with the Government Bank. It makes loans to members at special rates of interest, but does not unite all the societies into one whole. On the contrary, the mission cooperative forms one big society into which the rural units are incorporated, having the same life and working for a common interest.

88. The Mission Bank, with headquarters at Ranchi, is managed by a Jesuit priest as director, and a committee of laymen. The members of the bank must be Catholic aborigines. In 1933 (the year for all the subsequent statistics here given on this subject) there were 17,760 members of this bank. They are divided into twenty-three circles, i.e., one for every mission center of this diocese, containing 522 rural units or branches and controlling some 3,300 villages of Choto-Nagpur.

89. This mission cooperative has enabled its members to meet their chief extraordinary financial problems and has a working capital of more than $100,000 and much more real capital. Besides loans to individual members it has established special welfare funds for group activities in this mission, such as the Primary School Fund, High School and University Scholarships, Agricultural Cooperative and Development Fund, etc. An example of the last named group activity would be the cooperation of the various "circles" by which wells have been sunk, making it possible to irrigate land and cultivate vegetables for home consumption and marketing.

90. It is also through the Mission Bank that help may be obtained in legal proceedings. The priest in charge advises both Catholics and pagans in law suits, supplying competent and just lawyers to protect these clients against the extortion of money lenders, whose usual rate of interest is 33 per cent, and against landlords, who in the past have robbed the aborigines of their ancestral lands and now often charge excessive rents. By these means much money is saved in litigation and peasants obtain justice.

91. In many a village there is also a Rice Bank in which the villagers store *paddy* after the harvest, and this is later loaned out at the time of sowing or in times of scarcity and famine.

92. One of the most striking proofs of the usefulness of such cooperatives, along with a widespread educational system, to win converts is the history of the Choto-Nagpur Mission itself. It records one of the largest, if not the largest mass conversion of modern times. Although this mission was started by only one missioner in 1869, it was not until Father Lievens, S.J., who lived only seven years, came to Choto-Nagpur in 1885, that the mass conversions began. Upon his arrival there were only 1,837 Catholics in Choto-Nagpur. In one year the number mounted to 15,000, and in four years there was a total of 73,263 neophytes. Of these, 36,302 were baptized and 36,961 were catechumens. By 1934 the census gives the number of baptized

Catholics in Choto-Nagpur as 266,601 and that of catechumens as 29,203. In 1944 there were 292,331 baptized Catholics and 26,366 catechumens.

Society

93. The social structure of India is so unique that, despite the fact that the recent conversions to the Church in that land have been almost exclusively from non-caste peoples, the institution of caste must be understood to get an idea of the tremendous task that faces the missioners both to the caste peoples of southern India, especially Malabar where caste restrictions are the strictest in the land, and also in the ultimate goal of winning the adherence of India's historic religion, Hinduism, to Christ. Before taking up caste directly, however, it will be advisable first to glance briefly at the subjects of caste, i.e., the human beings of this land—the races to which they belong and the languages they speak.

Races

94. Caste has stopped that intermixture of blood in India which elsewhere has produced a national type. Authorities distinguished the following seven families of races in India. The Dravidians of the south and some aborigines in the north are the earliest inhabitants of whom we have any knowledge in India. The Mongoloid type today inhabits the Himalayas, Nepal, Assam and Burma. The Turko-Iranian type includes the Afghans and allied tribes. The Indo-Aryan type, occupying the Punjab, Rajputana and Kashmir, is the most numerous.

95. The three remaining groups are very ancient mixtures of foreign races with the Dravidians, among which are: the Aryo-Dravidian or Hindustani type in the United Provinces and Bihar; the Mongoloid-Dravidians or Bengali type in Bengal and Orissa; and the Scytho-Dravidians, or the Marathas of Western India.

KASHMIR-KAFIRISTAN
MH
LAHORE
CAP
SIMLA
MULTAN
OP
DELHI
CAP
CAP
AGRA
KARACHI
OFM
AJMER
CAP
INDORE
SVD
AHMEDABAD
SJ
SJ
SJ
BOMBAY
HYDERA
M
POONA
BELLARY
OFM
GOA
BANGALORE
MANGALORE
MYSORE
P
SJ
7
CALICUT
VERAPOLY
COCHIN
TRICHUR
ERNAKULAM
CHANGANACHERRY-KOTTAYAM
(BUDDHISTS)
TIRUVELLA
TRIVANDRUM
TRIVANDRUM
KOTTAR
1 SIKKIM
2 COIMBATORE
3 KUMBAKONAM
4 SALEM
5 TRICHINOPOLY
6 TUTICORIN
7 VIJAYAPURAM
8 QUILON
ORIENTAL CHURCHES
SYRO-MALABAR RITE
SYRO-MALANKARA RITE

HE CATHOLIC CHURCH IN INDIA . 1945 A.D.
10 ECCLES. PROVINCES · 98 DIOCESES
0 100 200 MILES
0 100 200 300 400 500 KILOMETRES
(NEPAL)
CR
M
DINAJPUR
SHILLONG
SC
BAD
PATNA
SJ
CSC
DACCA
CSC
BHAMO
SSC
KRISNAGAR
SC
CHITTAGONG
RANCHI
SJ
CALCUTTA
SJ
P
MANDALAY
M
KENGTUNG
M
ARAKAN
MS
TUNGOO
CUTTACK
ECCL PROVINCES
DIOCESES
CAP CAPUCINS
CO CARMELITES
CM LAZARISTS
CR AUGUSTINIANS
CSC HOLY CROSS FRS.
M For. Miss. MILAN
MH For. Miss. MILL HILL
MS Miss. of LASALETTE
MSFS Miss. St. Fr. SALES
OFM FRANCISCANS
OMI OBL. of MARY IMMAC.
OP DOMINICANS
OPR PRAEMONSTRAT
OSB BENEDICTINES
P For. Miss. PARIS
SC SALESIANS
SJ JESUITS
SSC Soc. of St. COLUMBAN
SVD Soc. VERBI DIVINI
S. BURMA
P
ZAGAPATAM
MSFS
MADRAS
MYLAPORE
JAFFNA
MI
TRINCOMALEE
SJ
OSB
KANDY
BALLE

Languages

96. More than 150 distinct languages, not merely dialects, are spoken in India. Philologists group these languages into five great families: Aryan, Dravidian, Munda, Mon-Khmer, and the Tibeto-Chinese. The Munda, still being spoken, is probably the first of these languages used; some call it the pre-Dravidian language of India.

97. With respect to the number of people speaking a language and its influence on Indian literature, the most important languages are the Aryan-derived group; more than two-thirds of India's 400,000,000 people speak the nineteen vernacular languages, called Indo-Aryan because they are developed from Sanskrit, an Indo-European language similar in structure to Greek and Latin. This group represents the linguistic remains of the Aryan invasions of that country.

98. The second most influential family of languages is the Dravidian. It comprises twelve vernaculars used by 71,000,000 people and prevails in the south. The third is the Munda family, made up of six languages and spoken by 3,500,000 aborigines. Both the Mon-Khmer and the Tibeto-Chinese families are usually grouped under the common name Indo-Chinese; this group includes more than one hundred languages spoken by about 40,000,000 people, descendants of Mongolian immigrants from northwestern China.

Caste

99. Our English word "caste" is derived from the Latin term *castus,* used by the Portuguese to describe the unique social system of India. Scholars dispute the meaning of the Sanskrit original from which the modern equivalents for caste are derived. Some say it means blood, others color. What it implies, however, is clear enough both from its character today and its historical development. It is a social institution which for centuries and still today assigns to every Hindu and to a certain extent to each Mohammedan a man's place in Indian society.

100. It is generally agreed that originally there were only four castes, the Brahmins, the Kshatriyas, the Vaisyas and Sudras. The Brahmins were the priests; the Kshatriyas literally signifies "ruler," but includes in its signification "king, nobility and warrior"; the Vaisyas denoted landlords and merchants; and Sudras designated those who worked with their hands.

101. In the course of time these four castes went on subdividing so that today we have at least fifty principal castes and from 2,000 to 3,000 subcastes. Manual laborers have the greatest number of castes: farmers, weavers, potters, smiths, cabinetmakers, tailors, etc. These principal castes of manual laborers have been further differentiated by the kinds of cloth weavers wove, the various utensils made by potters, etc. Servants also have their castes and subcastes—cowherds, barbers, laundrymen, cooks, etc. Cooks for one caste do not cook for other castes, and so the cook castes have been multiplied.

102. On the lowest rung of India's social ladder are those who handled the skins of animals, for example, cobblers and those whose task it is to remove filth, such as scavengers. These are the outcastes who in a way belong to India's social system but merely as degraded menials. It is interesting, however, to note that all foreigners, no matter how educated or cultured they may be, are classified as outcastes.

103. The second rung of this ladder is occupied by hunters and fishermen. From this position the social ascent is made through the various castes of manual laborers, craftsmen, traders and manufacturers to merchants, landlords, rulers, warriors and priests.

104. The various subdivisions of the original Sudra caste at the present time form the vast majority of the people, and, when the outcastes are added, they make up nine-tenths of the total population.

105. The social ramifications of caste affect practically every phase of Indian life, from birth to the funeral pyre. Hence, it is difficult to single out particular features as characteristic

of caste. Among the more important, however, authorities usually enumerate the following: Marriage, eating and drinking, employment, bathing, contact with other castes, a common ceremonial and reverence for the cow.

106. Reverence for the cow and the absolute horror of eating beef are common to all castes. The other features are special to each caste. Thus an Indian must marry, eat and drink, work, bathe, follow the common ceremonial for the details of life within his caste, and avoid personal contact with people of a lower caste.

107. From the missionary standpoint the relation of caste to religion is obviously important. In a certain sense the Hindu religion is expressed in caste. Let me give a few examples. To preserve marriage as the strictest law of caste, the Hindus have proposed a religious ideal, surrounding it with an appropriate ceremonial. Men and women must marry to bring forth a son who will save from hell the soul of the father and, through him, that of the mother by presiding at the funeral of the parent. Largely for this reason the greatest happiness of the family, no matter how poor, consists in a numerous progeny which will insure a male offspring to officiate at the funeral pyre. For the same reason barrenness of wives is feared as the worst possible curse. And so it is for bathing and for all the other minute requirements of caste, especially the three principal events of a man's life, birth, marriage and death.

108. The sanction for case-observance is threefold: the council of five, a pride of origin which is unique to India, and the influence of the Brahmins. The council of five rules the local caste by determining and imposing punishments in terms of physical advantages to all its members for any infraction of caste rules. The worst punishment is to be outcasted. This is given for the two most heinous crimes in Hinduism, eating beef and becoming a Christian. Outcasting means complete separation from one's family, friends, occupation and caste everywhere in India. It is practically a death sentence unless lower castes or missions furnish the means of a livelihood.

109. The pride and love of one's own caste people was originally based on good religious and human principles. But through self-interest caste restrictions were more and more elaborated and the hatred of lower castes more and more inflamed.

110. The most powerful sanction of all, however, is the Brahmin, both in making it an unforgivable sin to impart higher knowledge of God to lower castes and in exploiting the masses with a multiplication of services to enlarge their priestly revenues, to foster idolatry and superstition and even to pander to the vilest passions of their subjects.

111. Practically all caste observances were based originally on sound economic, hygienic and sometimes religious considerations. For the first two reasons, the worship of the cow is an example. The cow and the oxen are the most serviceable beasts in India because the former supply the milk and butter, the chief animal-derived food of the people, whilst the latter plow the rice-fields. Only the most stringent prohibition could prevent men in their terrific struggle to live, especially in times of famine, from killing these beasts for food and thus decimating their number in a land where sun-scorched fields provide little fodder and thus prevent their rapid increase in numbers.

112. The elaborate religious ceremonial for caste functions at birth, marriage and death, for bathing and eating, and at almost every incident of life also had its social and civilizing advantages.

113. In a few words, caste, despite all its great disadvantages, has fundamental values which more than any other element has enabled Hindu society to witness the rise and fall of Grecian and Roman civilizations, to persist unto our own day and to cling to its own social life, despite 1,500 years of conquest by and subjection to peoples of other cultures. For this reason Wilfred Blunt has called the Hindu one of the "three eternal nations."

114. The pathetic plight of the outcaste has been vividly portrayed by Judge Ramchandra Nekeljai, himself an outcaste, in a speech that concludes with these paragraphs:

> We could not dress ourselves, nor move, nor educate ourselves, nor have possessions. We were sold with the land on which we lived in miserable huts. Our bodies, our wives and children belonged to our masters, the high caste Indians. Even our souls were subjected to them: our God was degraded to the instrument of our damnation. Only because the Brahmins wished it that way.
>
> We form a community of 70,000,000 souls, but we are treated worse than animals. One may pat one's horse, one's dog, feed one's cat, that does not make one unclean. But one may not suffer an outcaste to touch one's clothes, to look one in the face, even to go side by side on the street. Even the shadow of an outcaste may make one unclean. Not only men are made unclean through our contact, even God is insulted by our entrance into the temple. God who was not made unclean by His creation is desecrated by our looks. This is the stigma of being untouchable.

115. The three most common disabilities of outcastes are exclusion from Hindu temples, from the common water supply and from government schools. But railroads, workshops, mission schools and political necessity have been breaking down these barriers by a physical incompatability with modern life, so much so that the outcastes threatened to leave the Hindu fold in voting if these disabilities were not removed.

116. The government acquiesced in these matters, and this precipitated Gandhi's threat to begin a fast unto death on September 20, 1932, unless the Government on its part withdrew the separate electorate for the outcastes and unless the caste people of India, on their side, removed the disabilities of the outcastes. The fast lasted only six days. It was discontinued when the caste people agreed to Gandhi's demands, with which the Government acquiesced. The outcastes also

agreed to the suppression of their privilege to form a separate electorate on condition that the caste Hindus waive their so-called superior rights and abolish untouchability, root and branch, from Hinduism itself. The caste Hindus pledged themselves to do so. Accordingly, temple doors were thrown open to the outcastes and Brahmins permitted sweepers and shoemakers to take water from common wells. This is Gandhi's ideal of Hindu unity and solidarity.

117. Indian newspapers claimed that the September fast of Gandhi accomplished in six days more than the efforts of all reformers in the past six centuries. The actual carrying out of the pledge given by the high castes, especially of the South, had in time met such fierce opposition that for the time being Gandhi's reputation was again on the decline, and the problem of the outcastes unsettled.

118. How the Catholic missioners have handled the caste problem in their work of this period will be shown in Part III.

Civil Government

119. Since "politics" is the leadership of the moral forces of a community for its common good, political culture may be called the civil government. During the period of this survey India was governed largely by foreign conquerors, and consequently its native moral forces were seldom free to govern. A sketch of the civil government that actually prevailed, as well as an expression of India's leadership concerning what the civil government should be, shall here follow.

The Government of Conquerors

120. During the period of discovery and immediately thereafter (1500-1700), missioners had to deal primarily with Portugal, but in time also with the Great Mogul, many independent Indian kings, Great Britain, Holland and France.

121. Portugal's domination aided the Church in inaugurating one of the most brilliant eras of the modern missions of India. However, with the decline of Portugal's political power in the Orient, concomitant with the religious degeneration of

the home government, Portugal was no longer able nor willing to continue the task of converting India's millions. On the contrary, Portuguese rulers did almost all in their power to hinder or prevent missionary work by nationals of other countries, who had been sent there by the Pope himself. Schism resulted, lasting until 1886.

122. The independent Indian states, with few exceptions, ordinarily remained neutral towards Catholic missions, at times benevolently so, except for a vicious persecution under the Sultan Tippu Sahib in southern India in 1748 and, only within the past eight years, a determined discrimination of the Hindu administration of Travancore on the southwest coast against the most populous and influential body of native Christians of the whole country. The significance of the latter persecution will be treated in Part III.

123. The monstrous brutality of the Dutch in persecuting the Church in India and Ceylon and at times the interference of the British in ecclesiastical government, were in time rectified, and a policy of neutrality was adopted up to the first World War.

124. During the first World War, however, the internment of all German and Austrian missioners under forty-five years of age along with their repatriation in their homeland and chiefly their eventual exclusion from continuing their mission work in these territories gave rise to a serious conflict between the Church and Great Britain. The Holy See's insistence on its divine right and duty to preach to all nations and on the maintenance of the "status quo" after the war as it had been before, did not please Britain. A reason pointed out by Cardinal Bourne for Britain's objection was that, in view of the unsettled conditions immediately following the war, the British home government could not force the Indian Administration to accept missioners who were considered dangerous (*The Tablet*, Aug. 7, 1920, p. 172).

125. The most serious aspect of this controversy concerning the English policy toward German and Austrian missioners after the war, was based on the Versailles Treaty (Articles 122 and

438). Through protests on the part of Pope Benedict XV and both neutral and some allied Catholics, and by the influence of Bishop Kelly of Oklahoma City, the restrictions against missioners of non-British nationality were in part removed. Nevertheless, the Catholic missions, including those of the Jesuits, Capuchins and the Society of the Divine Saviour, suffered irreparable damage by the aforesaid British policy.

Indian Nationalism

126. The crushing of the Sepoy Rebellion by comparatively few English troops in 1857, the first notable expression of Indian nationalism, awakened India to the value of Western education which in time produced leaders in every field. The immediate outcome of the rebellion, however, was the transfer of the government of India from the East India Company to the British Crown, thereby whetting India's appetite for greater participation in government.

The Indian National Congress

127. Repressive measures thereafter were met by native protests which found expression in the organization of political associations; whereas cooperation of British power with Indian aspirations, such as Lord Ripon's policy of winning Indian voluntary participation in British Government, made landmarks that prepared the ground for Lord Dufferin's agreement to the foundation of the Indian National Congress in 1885. This association was not a legislative body, as the name might suggest, but became in time the most authoritative voice of the nation.

128. Lord Curzon dealt the Indian National Congress a serious blow in 1903 when he divided the Province of Bengal, thereby putting East Bengal into the hands of the Mohammedans who then withdrew from this association. Although the partition of Bengal was annuled by King George V in 1911, the Mohammedans did not return to the Congress whose waning power and lack of leadership gave rise to such deeds of violence as the wounding of the Viceroy in 1912. Such was the state of affairs at the outbreak of World War I.

World War I

129. The World War ushered in a new order of things. It brought new leaders, first Mrs. Annie Besant, and then Gandhi. Besides, India's desire for some kind of self-determination in the government of the land became intensified both by seeing the United States go to war "to make the world safe for democracy," and also by the promises made by the British prime ministers for an increased democratic rule in Hindustan. The most decisive pronouncement, however, was that made by Mr. Montagu, Secretary of State for India, on August 20, 1917, announcing England's new policy toward the Indians, i.e., increasing their association in every branch of the administration and gradually developing self-governing institutions as an integral part of the British Empire.

Government of India Act 1919

130. The first fruit of this policy was the Government of India Act of 1919, by which Indian representation in civil service was increased and a bi-cameral legislature was set up for each province. With the close of war, however, Government started repressive measures (notably the massacre of 400 suspected rioters at Amritzar) against revolutionary action committed during the war. Despite Gandhi's proclamation of non-violent disobedience to those measures, he persuaded the Indian Congress in 1920 to try out the Government of India Act. But the nationalists were not satisfied with those reforms, and Gandhi then united all the great parties by a program of non-cooperation with the British Government.

London Round Table Conferences

131. England, failing to grant home rule to India by January 1, 1930, announced a Round Table Conference of representatives of the Indian rajahs and of British India and members of Parliament for the purpose of solving the problem of Indian government. This conference was scheduled for the Fall of 1930. Gandhi's reaction to this proposal was a non-cooperation movement which brought about his own imprisonment and that of its leaders.

132. One result, however, of the first Round Table Conference, which encouraged the Indian nationalists, was the Government's acceptance of the proposition to transfer the rule of India from Parliament at Westminster to Indian legislatures; this formed the basis of a truce with Gandhi—he was released from jail and it was agreed to send nationalist delegates to the second Round Table Conference in 1931. Though Gandhi was himself a delegate, the conference proved unsuccessful because the Indian representatives failed to agree on a communal representation (i.e., representation according to the population of the chief religious bodies) in the government of India; consequently, England decided to provide its own provisional scheme for representation in India's government.

133. Thereafter radical elements assassinated public officials and ordinances to combat these acts of terror were issued by the viceroy late in 1931. The viceroy's refusal to discuss these new laws with Gandhi was interpreted by the latter to be sufficient reason to renounce his truce with the Indian Government, and non-cooperation started anew. Gandhi and all the leading nationalists were imprisoned and political violence was severely suppressed.

Government of India Act 1935

134. The Government of India Act 1935 was England's way of writing a constitution for India which the London Round Table Conferences were unable to achieve. The salient feature of the new Act was a federation of eleven Governor's Provinces, of such native independent states as of their own free will joined the federation, and of the six Chief Commissioner's Provinces. The Act aimed at a dominion status with such limited autonomy as was judged warranted by the political experience of India.

135. In the same year Burma was separated from India, and a distinct constitution, suited to its autocratic native rulers, was proclaimed by the British Government.

136. The Indian National Congress participated in the first general election for the provincial legislatures set up by the new Government of India Act, and won the control of eight

of the eleven Governor's Provinces. While the Federated Government was getting under way, the second World War broke out.

World War II and Its Sequel

137. India's leaders, led by Gandhi, protested the taking of their country into the war without their consent. Hence, when the time came for a new election of members to the provincial legislatures, the Indian National Congress refused to participate. The result was that when the three year term of the first elected legislators ran out, the viceroy ruled India by decree through the governors of the provinces.

138. At this juncture Sir Stafford Cripps, a known liberal, was sent to win back the nationalists for participation in both the government of India and the war. For this twofold object, he offered a greater participation in the control of India than was given in the Government of India Act of 1935. This effort failed largely because England refused India's demand for the ministry of defense.

139. With the failure of the Cripps Mission, India got behind its nationalist leadership for an all-out non-violent non-cooperation with the British Government. The non-violent non-cooperation soon flared into great violence, and the Government immediately jailed all the leaders of the nationalist movement. After a long imprisonment, the failing health of Gandhi secured for him a release from incarceration, and only much later were the other imprisoned leaders given more liberty.

140. With the conclusion of the war a British Cabinet Commission was sent to India to arrange for a responsible government of India either as a member of the British Commonwealth of Nations or independent of it. Thus far this effort has also failed by reason of the Mohammedan demand for *Pakistan* which means a separate Mohammedan rule in provinces in which Moslems are the majority of the population. Thus they claimed Bengal, Punjab, Sind, Assam and the Northwest Frontier provinces. The British Cabinet Commission has

rejected *Pakistan* and is continuing its efforts to form a new constitution for India as this survey goes to press.

141. Since the real object of the Commission is to write a constitution acceptable to India, there is every prospect that at last India is to govern itself. Despite this advantage, this prospect could bring serious danger for the continuance of Catholic Mission work in India because there are great political leaders, notably Gandhi, and movements violently opposed to Christian missions. On the other hand, there are also powerful leaders, such as Jawaharlal Nehru, who have given Christians the same assurance of religious freedom in the proposed constitution as is being extended to all other Indians. Hence, it is most important that, while the constitution is in the making, Catholic Indians do their utmost to protect their religious rights, which includes the propagation of their Faith. What is being done in this matter will be treated in Part III.

Non-Christian Religious Cultures

142. The non-Christian religious cultures of India range all the way from the simple and easily understood ideas and practices of the aborigines to the complex conceptions and customs of a cultural people that had been forced by the critical attitude of its heterodox schools to restate its belief in scientific and logical forms. Thus many of our modern problems in philosophy were already stated and solved by them in antiquity. "It is worth remarking," says Father Zacharias, O.C.D., the distinguished student of Indian philosophy, in his discussion on causality, "that the present fantastic theory of causality advocated by the so-called modern philosophers like Kant, Hegel, Stuart Mill and others, was already known and already refuted in India before the Christian era" (*The Indian Ecclesiastical Review,* Vol. II, p. 161).

Brahmanism

143. The most important non-Christian religious culture in India is Brahmanism. It is the controlling force in the labyrinth

of India's non-Christian religious wandering. Its genius is to hold only a modicum of essential religious notions, with a strange power of gradually, almost imperceptibly, absorbing all rival tendencies. The absorption is, however, always at the price of compromise, a trifle of fundamental notions being constantly colored by the religions absorbed. Hence, modern Hinduism, which is the latest phase in the evolution of three thousand years of Brahmanism, ranges from animism to monotheism.

144. Brahmanism, in all its varying stages and aspects, has been set down in innumerable writings (principally in the Sanskrit language) which in time have become canonized as sacred books. The Vedic Hymns, the Brahmanas and the Upanishads might be called the three testaments of Brahmanism. The Vedic is the most ancient, and its religious notions resemble those of the *Iliad* and *Odyssey*. The Brahmanas are the priestly writings in which the ritual and importance of sacrifice are noted. These two so-called testaments preceded Buddhism. The Upanishads are mystical, philosophical and theological writings of succeeding periods.

145. Perhaps the modicum of religious notions commonly accepted in Brahmanism is twofold, that true knowledge leads to supreme bliss by absorption into God and that an endless cycle of existence (transmigration) is given to man to reach this blessedness. With the introduction of transmigration into Brahmanism, the chief emphasis of practical religion was placed on the means of escaping rebirth into lower forms of life. The exclusiveness of the Brahman Caste in reserving to itself the ascetic life as a means of escaping rebirth and thus reaching supreme bliss, and its arrogance in pretending to secure divine favors through bloody sacrifices, when offered by themselves alone, caused a religious revolt which gradually led to Buddhism and Jainism without, however, destroying Brahmanism.

Buddhism and Jainism

146. Historically, both Buddhism and Jainism represent an assault against Brahmanic supremacy. And since this supremacy

hinged on sacrifice, caste and ascetic life, Buddhists and Jains opposed all killing of animals by the doctrine of *ahimsa* (a sacred regard for animal life), disregarded caste restrictions and threw open the door of ascetic life to all, extending its privileges even to the lay people by enrolling them into a kind of third order. The doctrine of *ahimsa* has left a permanent mark on the character of the Orient, the spirit of "live and let live," even where Buddhism has long since passed away.

147. Buddhism became a state religion under Asoka about 250 B.C., and it was brought to the whole Orient by missioners at that time. By a strange paradox, Buddhism is practically extinct in the land of its birth, while it flourishes throughout the rest of the Orient. The eleven million Buddhists of the Indian Empire live in Burma, Ceylon and Tibet.

148. In spite of the fact that Buddha's religion is one of pessimism, without mentioning God, and offering its adherents only the hope of one day being released from pain, notwithstanding the fact that Buddhism is only an esthetic veneer which goes well in times of prosperity but which is abandoned for pagan gods and demons in the vital concerns of life, the hold of Buddha on the heartstrings of Asia's millions can be explained only by the remarkably lovable personality of Buddha himself, and, in a secondary way, by the brotherhood of yellow-robed monks who keep ever fresh the ascetic ideal of the founder.

149. Nursed in the lap of Oriental luxury, Buddha left all to seek true happiness with the ascetics of his day. Like them he tried, by mortifications and meditation, to avoid reincarnation. Suddenly, Buddha became enlightened. Then he announced the fourfold "truth": "Life is the vanity of vanities; birth and rebirth are the result of passion and desire; that to escape these evils, desire must be destroyed by what is called the eightfold pact—right belief, right resolve, right words, right acts, right life, right effort, right thinking, right meditation." This gospel Buddha preached, accompanied by extraordinary gentleness, in the neighborhood of Benares for many years. The date of his death is fixed by the latest critics at about 508 B.C.

150. Like Buddhism, Jainism was also a revolt against Brahmanic supremacy. For both, nirvana (blessedness) is the goal, but it has a different connotation for each. With the Buddhists it implies extinction; with the Jains, an escape from the body, not from existence. They have practically the same moral laws, with the difference that emphasis is placed on different practices. With the Jains, asceticism is emphasized to such an extent that today it survives in a repulsive form. The Jain monk will never leave his cell except to take food, while the afternoon walk is a part of the Buddhist monk's daily regime.

151. Buddhist monks carry a "chastity fan" to guard their eyes from passing women, while one branch of the Jain monks go about naked. The Jain is also more careful of animal life than his Buddhist brother. The Jain carries a fan of goat's hair to remove all vermin from the road, lest inadvertently life be taken. For the same reason the clothes of the Jain sect, which permits such luxury, are covered with vermin. The yellow-robed Buddhist monk is dapper in comparison. Jainism also differs from its confederate in that it has not absolutely broken with Brahmanism in philosophy and feeling. The result is that the Jains continue to exist in the land of their birth and today count one and one-half million souls.

152. Practically all Jains are merchants for the reason that it is the only occupation in which there is no danger of taking animal life. The chief cities and marts of western India are their strongholds.

Modern Hinduism

153. While the non-Brahmanic revolutions were under way, Brahmanism was not asleep. Its old genius for absorbing rival religious tendencies was at work. Gradually the Buddhists were eliminated and the Jains lived on such friendly terms with the Hindus that now Jains look upon themselves as a Hindu sect. Brahmanism, at the same time, has been colored by the absorption of these non-Brahmanic faiths. Likewise, with the

extension of the Aryan supremacy over the aboriginal races, the absorption of the animistic element has gone on to such an extent that the primitive Brahmanic belief has been profoundly altered. The result is that modern Hinduism, which dates back at least to the 5th century of our era, is such a jumble of religious notions that in 1922 the leading Hindu authorities gave twenty-one conflicting definitions of the essential tenets of their religion. Modern Hinduism includes almost every religious notion from animism to monotheism.

154. Abstracting from the various stories and attributes of the thousand and one gods in the Hindu pantheon, Hindus today may be classified as worshippers of either Siva or Vishnu. The former may be looked upon as the conservative and simple element of the population. Siva is conceived of as having charge of the whole course of animated nature, the incessant round of birth and death. His attributes are indicated by the symbols of natural reproduction, which are painted in red across the forehead of his devotees and are objects of worship at the principal shrines. Siva needs not the gorgeous ceremonial of Vishnu. A few flowers and water will suffice. Vishnu, on the contrary, has a luxurious ceremonial and a lax standard of morals which appeal to the moneyed middle class. The chief characteristic of Vishnu sectarianism is that Vishnu himself is not often worshipped, but one of his many incarnations. Krishna and Rama are the most popular.

155. A third form of sectarianism is found chiefly in Bengal, goddess-worship. Kali is the most popular goddess. Outside of the educated classes and a few leaders, this sectarianism means little to the mass of the people who are ignorant of the sect to which they belong. The "rank and file" will worship any god whom one deems powerful for good or evil, visit any shrine hallowed by sanctity and follow the advice of his guru (religious teacher), who is usually a member of the ascetic orders.

156. Reforms of Hinduism have been attempted down to our time. Ram Mohan Roy, a great Hindu leader, initiated the movement known as the Brahmo Samaj. This has been described

as "a weak blend of Christianity and Hinduism," and has neither attracted many converts nor had much influence on the people at large.

157. Younger and more vigorous than the Brahmo Samaj is the sect known as the Arya Samaj which is actively opposed to Christianity. Like the Brahmo Samaj, it advocates religious and social reform, but it bases its stand on the Vedas and professes to be merely a return to the pure religion of the original Aryans. It is strongly national in its appeal, being gentler to Hinduism than its older rival; extends its activities occasionally into the political field, and is gaining in affiliation. Both these movements owe their origin partly to the influence of Christianity.

158. No description of Hinduism is adequate without a note on the ascetic. The ascetic renounces the world and, more usually, takes his begging-bowl and sets out for the northern hills to join the five million Holy Men and for ten years lives in apprenticeship. Contemplation and mortification are the ascetic's means of seeking the coveted escape from reincarnation and of obtaining eventual union with the divinity.

Animism

159. Animism is the religion of the aborigines, and although many of them have become Hindus, Buddhists and Mohammedans, their ancient belief has not only colored Hinduism but still exercises a tremendous influence on all non-Christian religions in the real trials of life. The tenets and practices of the Hindus, Buddhists and Mohammedans seem to satisfy the converted aboriginal so long as all goes well, but in difficulties recourse is invariably had to the *nats* (demons and goblins).

160. The leading features of animism, according to Mr. Risley, the most eminent authority on the subject, are the following:

> It conceives of man as passing through life surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in their character, shapeless phantasms of which no image can be made and no definite idea can be formed. Some of these have spheres of influence

of their own; one presides over cholera, another over smallpox, and another over cattle diseases; some dwell in rocks, others haunt trees, others again are associated with rivers, whirlpools, waterfalls, strangely hidden in the depths of the hills. All of them require to be diligently propitiated by reason of the ills which proceed from them, and usually the land of the village provides the means for their propitiation.

Mohammedanism.

161. During the Middle Ages, Mohammedans entered northern India, established first the Afghan and then the Mogul Empire, and converted many of the ancestors of their 90,000,000 adherents of today to the teachings of the Prophet. One-third of India's moslems are Bengali. With the collapse of Mogul rule and with the rise of the British Raj, the Mohammedants quickly degenerated. Today they are more illiterate than the Hindus. The recent nationalist movement and the defeat of Turkey in World War I, however, have aroused in them a sense of religious consciousness.

162. The belief and practices of the Moslems are based upon their characteristic profession of faith, "there is no other God but the true God and Mohammed is His prophet." This is the first of the five fundamentals of Mohammedanism. The others are fasting, prayer, alms-giving and the pilgrimage to Mecca. Prayer is prescribed five times a day, at dawn, midday, afternoon, at sunset and before midnight. The most notable fast occurs during the month of April. This Mohammedan "Lent" is called *Ramazan*. The greatest blessings are promised those who keep this fast. Each day of *Ramazan*, from sunrise to sunset, all eating, drinking, embracing, chewing of betel-nut and smoking are interdicted.

163. Moslems are obliged to give alms of five things, money, cattle, grain, fruit and merchandise, if any of these things have been in their possession for a whole year. The blessings held in store for those who make the pilgrimage to Mecca are so great that, for the devout Moslem, the idea of one day making this journey is never really out of mind.

3.

The Major Modern Problems and the Methods of Solution

164. There are so many mission problems and, to solve them, so many methods have been used in the past (many of them will no doubt continue to be employed along with new ones for the solution of new problems arising out of the epochal changes going on in India today) that it is impossible to enumerate the former and to describe the latter adequately within the limits of this survey. However, the following are some of the most important of these problems and methods of solution which may be at least indicated if not fully explained: civil government, the native clergy, education, caste and the outlook for the future.

Civil Government

165. The political problem is taken up first because it is so momentous today that it affects every person and movement of any consequence in India, as the sequel will show.

166. From the review of civil government in India as outlined in Part II of this study, it seems almost certain that India has it now within its power, as far as England is concerned, to govern itself, if Indians themselves can agree sufficiently to write a constitution which will be acceptable to the Hindus and the Mohammedans, the two most populous religious groups, and also to the religious minorities. Whether such a constitution can be written and self-government implemented according to its provisions without a revolution in India itself; or whether in the functioning of such a democratic rule political liberty will be frustrated by demogogues or despotic cliques that might

easily seize control from a largely illiterate and inexperienced electorate; or whether a powerful neighbor like Russia might not seize the country—are debatable questions.

167. The root-difficulty in writing such a constitution and in translating it into action has been pointed out by Keith in his *Constitutional History of India,* page vi, when he says that the demand for self-government in the form of British, democratic institutions "seems inconsistent with the structure of Indian society, which is founded on the basis of inequality and racial and religious diversity." There is some justification for this view in the actual experience of Indian leaders to date in not being able to agree on an acceptable method of popular representation in government when that is based on communal differences, because these differences have wrecked the only two real chances (1931 and 1946) India has had to write such a constitution for Home Rule. Is it not also significant that in 1928 when Indian leaders, on their own initiative, tried to write a constitution based on western ideas of popular representation in government, the real problem then also was communal differences based on religious diversities? Or is it without import that at the time the radical All India Youth Party maintained the thesis: communal differences are due to religious differences ("prejudices" was the term used), and that with the passing of these differences no provision will have to be made for communal representation? And is not the recent (1946) demand of the Mohammedans for *Pakistan* a revelation of the extent to which Indians will go to guarantee their religious autonomy? So much then to show why India insists on communal representation in her government and the hazards that are involved.

168. The hierarchy, clergy and laity of India are fully cognizant of this momentous problem and are quietly planning to take their part in the new India that is almost certain to emerge in the near future. What steps have been taken?

169. In 1944 the Archbishops inaugurated the Catholic Bishops' Conference of India, with His Excellency, the Apostolic

Delegate as President. It is organized to unite the efforts of Catholics in India toward common goals in nation-wide Catholic activities, much as our hierarchy in the United States is constituted in the National Catholic Welfare Conference, to initiate and direct American Catholic activities on a national scale. Accordingly, permanent committees have been formed to study and to propose solutions to the most pressing problems of common concern for the progress and the defense of the Church in India.

170. One of the most important problems confronting the Indian Church today is to secure inclusion in the new constitution for India of all those guarantees of religious freedom that are considered necessary for the liberty, and expedient for the peace of Catholics as a religious minority. For the solution of this problem a special committee is now working. To what extent this committee or other similar efforts will succeed is problematical for two of many reasons: on the one hand, in the outstanding conference of national leaders on the religious features of the new constitution to date (the Sapru Committee of 1944) Christian representatives have failed to secure the assent of the non-Christian members to include the freedom to propagate Christianity among the basic rights of every Indian to follow the religion of his choice; and, on the other hand, the fight which the Moslems are now making to guarantee their religious and political freedom by demanding separate states under Mohammedan political rule, are indicative of the deep-seated convictions of all religious minorities of this country to demand at least equal religious rights before the law. Accordingly, it would seem that the desire, on the part of the Hindu majority, to have an independent and united India may in the end induce them to yield these basic rights to all Indians.

171. Perhaps nowhere in India has the movement to proscribe convert-making on the part of Christians been more widely, determinedly and significantly made by Government than in the native and independent State of Travancore on the southwest coast whose Christianity goes back to apostolic times—to the Apostle St. Thomas. Of it the distinguished native Bishop of Bangalore writes:

Recent events in Travancore furnish evidence of the damaging effect of the new spirit of excessive nationalism. Fully one-third of the population of Travancore is Christian, i.e., two millions out of six millions. The Christian population, more than half of which is Catholic, increased by thirty per cent in the decade ending in 1931 and by 24.4 per cent in that ending in 1941. The rapid growth of the Christian community has somewhat alarmed the powers that be. Christians are no longer allowed to build Churches or open new cemeteries without the previous sanction of Government. Permission is generally withheld for administrative reasons. In schools, where formerly religion was taught as a part of the daily curriculum, no such instruction may now be imparted during school hours. A Hindu mission has been organized to "reconvert" Christians to Hinduism. Educational concessions given to the depressed classes are withdrawn from those who embrace the Christian faith. But concessions are restored the moment boys and girls from these classes revert to Hinduism. These and other such anti-Christian measures are a proof of the organized efforts made to diminish the power and prestige of Christianity in its most ancient and prosperous home—India. . . .

It is only by close union, intelligent combination, and effective organization that the numerically insignificant Catholic population of the country can vindicate its inalienable right to profess, practise and propagate the Christian faith. It may be a hard and prolonged struggle to safeguard these rights, which are so extensively challenged by the more numerous and powerful elements of the population in a spirit of rampant nationalism.*

Native Clergy

172. One of the glories of the *Padroado* missions was the training of the native clergy. This was begun by the Franciscans not long before the arrival in India of St. Francis Xavier in 1542, shortly after which the work was turned over to the Jesuits. This they accomplished with their customary zeal and wisdom, usually establishing alongside of their seminary a college to prepare candidates for the priesthood with a more thorough

* *The Shield*, November, 1945, pages 3-4.

general academic foundation for the subsequent studies in philosophy and theology. Accordingly, despite the present limitation of the Portuguese jurisdiction to the Archdiocese of Goa and Damaun and the Dioceses of Cochin and Mylapore, their priests today still number one-fifth of the 3,000 native priests of India.

173. In 1941 there were sixty-three seminaries, preparatory and theological, for native aspirants to the priesthood; and in 1944 the thirteen theological seminaries had an enrollment of 1,000 students. Of the seventy dioceses in India, Burma and Ceylon in 1943, nineteen were cared for by the native secular clergy, and sixteen of them had native Archbishops and bishops.

174. The importance of training a native clergy in foreign mission lands has been emphasized not only by the practice of Christian antiquity, but also by the Sacred Congregation of Propaganda de Fide since its creation in 1622. The same has been announced even more emphatically by our more recent Popes, from Leo XIII to Pius XII. Of these, Benedict XV and Pius XI have made memorable statements. The former wrote:

> The main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked to his compatriots as he is by the bonds of origin, character, feelings and inclinations, the indigenous priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with power of persuasion far superior to those of any other man. It thus frequently happens that he has access to where a foreign priest could not set foot.

175. To develop these indigenous traits in the native priests of India by careful training now, when the nationalistic spirit is literally raging through the country, has been the deep concern of the Indian hierarchy more than ever before. In fact the bishops in 1944 took steps to adapt the studies of students in both preparatory and theological seminaries to the Indian culture and background.

176. Apropós the necessity to train native Indian boys for the priesthood in an Indian background, our own American

Bishop Crowley, C.S.C., (R.I.P.) of Dacca, at the time, made the point that if Indian candidates to the priesthood need such adaptation to Indian culture in their seminary training, *a fortiori* the foreign mission candidates need a similar adaptability in their missionary education.

Education

177. The attendance of non-Christians at our Catholic schools and colleges in India has been tolerated in the past by reason of the indirect missionary value of such institutions. The number of such students has become very great, and in some schools non-Christians, even non-Christian teachers, have predominated over Catholic students and professors. This fact has been a source of great anxiety to Catholic missioners in India, because it has diminished the Catholic atmosphere of these institutions to the prejudice of their Catholic student body.

178. There is no doubt that there is some missionary value in these schools, for occasionally some non-Christian students are converted to the Church, despite the fact that religion is not taught *ex professo* in schools that receive government grants. A recent conversion, however, of two sisters in a Catholic college conducted by Catholic nuns raised such a storm of protest in India that Bombay University, to which this college is affiliated, attacked the missionary policy of Catholic schools in general. This vicious protest was even endorsed by the Bombay Government. An investigation, however, proved that the college had lived up strictly to the provision concerning the teaching of religion, and the institution was officially reinstated with the university. Nevertheless, this incident has focused attention both on what Catholic schools may expect in the future Government of India, and also on the missionary value of Catholic schools and colleges.

179. There has, of course, never been full agreement even among Catholics in India regarding this question, largely for the reason that the first purpose of a Catholic school—the intellectual and moral training of Catholics in a Catholic atmosphere—cannot be fully realized in schools in which the student body and

professors are predominantly non-Christians. Besides, in the degree in which this purpose is realized, even if non-Christians are not taught the Catholic religion *ex professo,* such students will be affected by the Catholic atmosphere of the institution in proportion to the strength of that atmosphere.

180. In view of these facts, Catholic leadership is steering more determinedly according to the general directives of Rome regarding the primary end of Catholic educational institutions, namely, to give a Catholic education to Catholic children by good Catholic teachers in a Catholic atmosphere. Accordingly, when Protestants and non-Christians are admitted to Catholic schools, the Catholic student body should not be permitted to suffer by any diminution of the Catholic atmosphere. Furthermore, non-Catholic students and their parents should be frankly warned of the risk they take of being favorably influenced toward Catholic ideals in such Catholic schools.

How Catholic Missioners Solve the Caste Problem

181. When the Portuguese landed in India in 1498 they discovered an organized Christianity, with its bishops, priests, churches and people, that had been cut off from intercourse with the West from time immemorial. As far as caste is concerned, it was discovered that these Christians were organized socially much like the Hindus into a distinct caste called the Nazarenes—those born of St. Thomas Christians, originally converted to the Faith by the Apostle St. Thomas, just as one was born a Brahmin or a member of any other Indian caste. The social status of the Nazarenes was immediately next to the Brahmins of Malabar and recognized as such by the Hindus.

182. The caste observance of the Nazarenes was practically the same as those obtaining among the noble Nairs—dress, the tuft of hair worn by men and called *kudumi,* the sandlewood paste on forehead, rich earrings, ceremonial pollution by contact or by the approach of men of lower castes, and absolution from these ceremonial pollutions through ceremonies of purification. Finally, the churches of the Nazarenes were forbidden not only to all Christians of an inferior caste, but to Europeans as well.

183. The consequences of these caste observances were most unfavorable for religion because the Nazarenes became sticklers for outward observances without sufficient regard for the weightier things of the law, that is, belief and the sharing of the Faith with those of lower caste. The exclusiveness of caste was the cause of this lack of the Catholic spirit. This state of things brought about the Council of Diamper in 1599. Here the exclusiveness of the Nazarenes was deplored. Yet for the time being it was seen that it would be impractical, in view of the hostility of Hindu rulers, to admit low castes to the churches of the Nazarenes. Hence it was decided to build separate churches for lower caste converts, to establish a special group of priests for them, and purification ceremonies could be used only where there was no superstition, despite the fact that this was against both charity and reason.

184. With the conversion of Hindus of lower caste in Malabar by foreign missioners, further caste distinctions arose. As these conversions were made in groups at various times, the first group, ostracized by their pagan fellow caste-men and excluded from the society of pagans and of the Nazarenes, formed a second class, and so on for others, the origin of the caste in each case being priority of conversion.

185. Among the Catholics of the Syro-Malabar Rite today, many former caste observances have disappeared, for example, purification for ceremonial caste pollution, cropping of the hair, wearing of earrings, caste marks on forehead; but the "Nordists" continued to assert their superiority over the "Suddhists" and were as exclusive in the matter of associating with them in churches as they ever were. Accordingly, the latter appealed to Rome for a separate diocese with churches, clergy, and a bishop of their own. This was granted in 1911 by the restoration of the Vicariate Apostolic of Kottayam for all descendants of the fourth century emigrant Syrians who are called "Suddhists." The other Christians of the Syro-Malabar Rite are grouped in the Archdiocese of Kernakulam and the Diocese of Changanacherry and Trichur, and the Catholics of the Syro-Malabar Rite under the Archdiocese of Trivandrum, with its Suffragan See, Tiruvella. The Latin Christian castes of Malabar and

Malankar are also separated into distinct ecclesiastical jurisdictions with their own dioceses and churches.

186. The most hopeful event is that Latin and Syrian Christians have at last taken up missionary work seriously among the low castes and with marvelous success. This has been done chiefly by the Indian Carmelite Monks of the Syro-Malabar Rite of Mannanam.

187. Throughout the Portuguese possessions the only reform imposed in the beginning on converts was the admission of the principle that as all men were equally descended from one single pair, created by God, all were equal by nature and enjoyed consequently the same natural rights. Generally this admission had to be confirmed by some outward action. The most common was to consent to eat and drink with other Christians and to adopt the distinctly Christian dress of the time. As time went on Portuguese missioners worked more and more against caste as such. This meant a complete break, through conversion, with their Hindu fellow caste-men. Notwithstanding the rigorous insistence upon wearing the Christian dress and other outward observances, caste persisted among the converts none the less. Thus only high castes could be ordained priests, whilst confraternities and even communities of secular priests and of religious were sanctioned for members of the same caste which excluded people of the lower caste. The so-called Oratorians were exclusively Brahmins, determined by the caste of their Brahmin founder, whilst the Third Order of Carmel was made up of only Rajputs because its founder admitted only Rajputs.

188. St. Francis Xavier left Goa with its aforementioned war on caste and began his work by disregarding the outward comportment of converts, preferring to look upon dress, even men's *kudumi,* their earrings, etc., as social and national peculiarities with which he had nothing to do, and no right to interfere. Indeed in his work among the Paraver Caste, which had come over to Christianity as a caste, and despite the fact that in the beginning this was only a nominal conversion, Xavier actually used caste solidarity to advance his work. This success

led him to handle the same problem with the Kadayers and the Mucuvers in the same way and with similar success.

189. Father De Nobili went much further in this direction by separating himself from the other missions, with the consent of his ecclesiastical superiors, and lived the life of an Indian ascetic to draw the high castes to the Church. He did this with great success at Madura. His example has been followed by only a few missioners of succeeding periods.

190. Except for the Christians of the south where these caste distinctions still persist to a certain degree, these are largely theoretical questions, excepting marriage, for the rest of Indian converts who ordinarily disregard them. This may be due to the fact that these latter Catholics are almost wholly Anglo-Indians or converts from low caste, aborigines or outcastes, and Burmese who have no caste distinctions.

191. When one realizes that Hinduism is tolerant of all other religious views, no matter how contradictory, it is at first sight remarkable that the Hindus should be opposed to Christianity. The reason is, however, readily seen. Caste is more important than the religious mantle into which its ceremonial is woven. Caste, especially in its hatred of those above for those lower in the social scale, is diametrically opposed to the very genius of Christianity, which is characterized by the love of God for His own sake and the love of all other men, even enemies, for the sake of God: "By this shall all men know that you are my disciples, if you have love one for another." This fundamental divergence of view is a practical difficulty and not so much a theoretical one, as one would suppose, because from the religious standpoint even contradictories are readily tolerated in Hinduism.

192. Not even Hindu arrogance, which despises Christianity for a foreign and, therefore, inferior culture, is the strongest obstacle to the progress of Christianity in India because there are many caste converts in the Catholic Church. Indeed missioners like De Nobili have made many converts by conforming to the social elements of caste restriction. The strongest obstacle is the practical opposition of Brahmins who, holding the

whip hand for the sanction of caste observance, use this power to exclude from caste converts to Christianity. The reason for invoking this supreme sanction of caste has been variously explained. It is in part because Christians do not observe caste restrictions. Besides this, some insist that it is the greed of Brahmins who see in Christianity an effective challenge to their supremacy and emolument.

193. The practical handling of caste by Catholic missioners shows a certain parallelism to the Church's treatment of slavery in Christian antiquity. The two of course are not perfectly parallel because there are many good features in caste that have no parallel in slavery. Yet, in so far as both have characteristics that are opposed to Christian doctrine and morals, Catholic missioners were patient, eliminating these first internally by the strength of the Church's positive teaching and practice, so that in time these evils gradually disappeared even externally, just as slavery did.

Outlook for the Future

194. Finally, under such conditions as exist in India today, "there is," as the Bishop of Bangalore points out, "no room for complacency." However, despite all the uncertainties which the present political situation in India has thrust upon Catholics, it is encouraging to know that there is a certain confidence, at least in the hierarchy, that betokens a spiritual victory in any event because it is built upon trust in our Lord, the chief Shepherd of His flock. This confidence is expressed by Mar Ivanios, the converted native Archbishop of Trivandrum, in the following words:

> The fever of nationalism, often carried to extremes and blind to other springs of life, has strong repercussions in every aspect of life whether of the individual or of the community. India may now be said to be in the melting pot. Nobody can prophecy as to what the immediate future has in store for her: for we seem to be on the eve of events of far-reaching effects. There are some who feel that the horizon is cloudy, and the tempest brewing, and the waves rising. But the Rock of Peter knows no qualm or quiver. The Church is up to any situation. For our trust is in Him who said: "Be of good cheer; for I have overcome the world" (St. John 16:33).

4.

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5.

Study Outline

Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-50

Missionary activity in India goes back to the Apostle St. Thomas. His converts and their descendants are called St. Thomas Christians or Syro-Malabar Christians. They were found by the Portuguese missioners who reached India in the 16th century. For some time they were in schism and this schism was not healed until 1930. Today they form a flourishing Catholic community.

The Portuguese opened up India to the light of the Faith. From 1500 to 1650 practically every boat from Portugal brought missioners to India. By an arrangement between the Holy See and Portugal all missioners were under the patronage of Portugal. The King nominated the bishops and the Pope confirmed the nominations. The Portuguese missionary venture was the greatest achievement in mission history, and has left a permanent mark on the Catholic Church of India.

As Portugal's power declined, the missionary effort weakened. By 1800 there were practically no organized missions to non-Christians in India. The first missionary bishop assigned to India by the Pope through the Congregation of Propaganda and not though the Portuguese Padroado was the Oratorian Mattheus de Castro, a Brahim convert, in 1622. Until the hierarchy was established in India in 1886 there was constant conflict between the Holy See and Portugal over the Padroado claims. From that time on the Padroado jurisdiction was fixed within definite limits. Under Cardinal Mooney as Delegate Apostolic to India in 1928 two concordats between the Holy See and Portugal and two apostolic letters sent to India by the Holy See determined the spheres of ecclesiastical jurisdiction. The past sixty years have been more productive of conversions than the previous three centuries and a half. These conversions have

come almost exclusively from the aboriginal tribes. The adherents of India's cultural religions have up to the present hardly been touched.

Questions

Who are the St. Thomas Christians in India?
What attitude did the Portuguese missioners take toward them and with what result?
When did the modern missionary movement begin in India?
What was the right of patronage enjoyed by the Portuguese King?
What was the general procedure of the missioners in India?
Why did Portuguese missionary enterprise decline?
Why was Propaganda established in 1622?
What effect did the rise of Dutch and English power have on the Indian missions?
Was the effort of Propaganda from 1637-1832 a success?
What event signalized Cardinal Mooney's tenure as Delegate Apostolic?

Part 2. Paragraphs 51-163

Mission schools are of supreme importance in preparing the native for the fullness of Catholic culture. The liturgy too plays its part. The corporal works of mercy carried out by individuals or by institutions are necessary in the mission apostolate. Medical service is an especially valuable approach to the conversion of the native. Industrial and agricultural schools are part of the educational apostolate. Cooperatives and credit unions or banks are practical aids in missionary effort.

To realize the task facing the Indian missioner the caste system must be understood. It must be remembered too that 150 distinct languages are spoken in India.

The Catholic missioner in India from the beginning has had to face difficulties with various governments, native and foreign. With Indian freedom not far off, the future of Catholic missions is uncertain. It is the responsibility of the Catholic Indian to see that his rights as a Catholic and the rights of his Church are not violated when independence dawns.

The non-Christian religious cultures of India include Brah-

manism, Buddhism, Jainism, Hinduism, Mohammedanism and Animism. The most important is Brahmanism. It is the controlling religious force. Modern Hinduism, which is the latest phase of Brahmanism, ranges from animism to monotheism.

Questions

Why have missioners always been civilizers?
What is mission education?
How do mission schools serve as indirect and direct missionary means?
What was Propaganda's first instruction regarding mission schools?
What is the most important esthetical culture on the mission fields?
What is the importance of economic culture in foreign missions today?
Why are caste and language the big problems for the missioner?
Despite its disadvantages what fundamental values has caste?
What is the task of Catholic Indians in view of approaching independence?
What are the non-Christian religious cultures of India?

Part 3. Paragraphs 164-194

The political problem is the pressing problem today in India. India will soon govern herself if Indians agree sufficiently among themselves on a constitution. The root difficulty in writing such a constitution lies in the structure of Indian society which is founded on the basis of inequality and racial and religious diversity.

The hierarchy, clergy and laity of India are aware of the problem and are preparing their contribution to its solution. They now have their Bishops' Conference like our own Catholic Welfare Conference. Indian Catholics must see to it that religious freedom in its full sense is guaranteed in the new constitution.

Because nationalism is now rampant in India, the bishops have taken steps to adapt the studies of seminary students to

the Indian culture and background. The development of a native clergy begun by the first missioners in India, is more important today than ever.

The caste problem has faced the Indian missioner from the time the Portuguese arrived and found that the old Christian community was organized along caste lines. They were known as the Nazarenes. And they had their caste observances. Because of this churches were built for the lower castes. The practical handling of caste by the missioner shows a parallelism to the Church's attitude toward slavery. It is patiently tolerated with the well-grounded hope that in time it will disappear.

Questions

What is the most pressing problem in modern India?
What is the root-difficulty in writing a constitution for India?
Why was the Bishops' Conference inaugurated?
What did Pope Benedict XV say of a native clergy?
What is the Catholic attitude toward non-Christian schools?
Who are the Nazarenes?
What was the attitude of St. Francis Xavier toward caste?
How did Father de Nobili meet the caste problem?
Why is Hinduism opposed to Christianity?
How does the caste problem resemble the slavery problem of former times?
What of the future of the Church in India?

A Note on the Author

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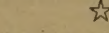

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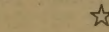

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